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<b>Reference</b>	Mss Eur F126/59
<b>Title</b>	Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh
<b>Date(s)</b>	c 1865-1927 (CE, Gregorian)
<b>Written in</b>	English in Latin
<b>Extent and Format</b>	1 file, 11 items (77 folios)
<b>Holding Institution</b>	British Library: India Office Records and Private Papers
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#### About this record

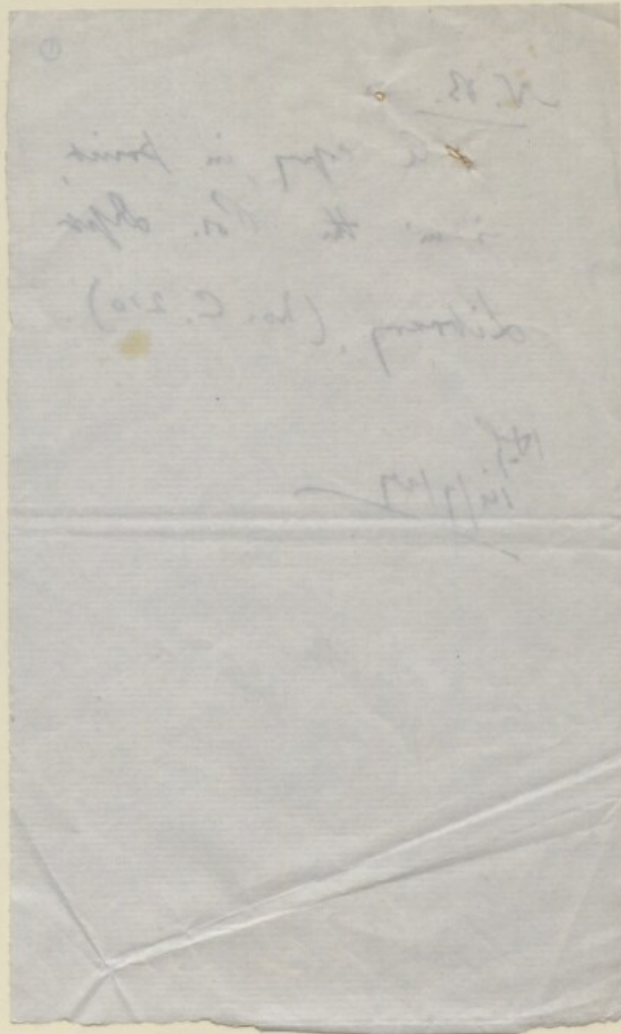
The file contains memorandums, draft reports, notes and sketches made by Lewis Pelly during his visit to Kuwait and journey to Riyadh January to March 1865.

These papers include a history of the Shatt al-Arab watercourse; the history of the Sebaih tribe of Qatif; notes relating to questions of sun and fire worship; a description of the coastline from al-Qatif to Kuwait and onward journey to Riyadh; notes on Muhammad ibn Sa'ud and Faisal ibn Turki al-Sa'ud; and notes on trade between Kuwait and inland Nejd [Najd]. Some of the contents of these papers were used in the reports Lewis Pelly submitted to the Government of Bombay on his journey.

Two cover notes (folios 1 and 1A) are also included in the file and relate to reports written by Lewis Pelly, copies of which can be found in the Political Department Library - only one report is named, Pelly's Riyadh [Riyadh] report. The two notes are dated 14 July 1927.



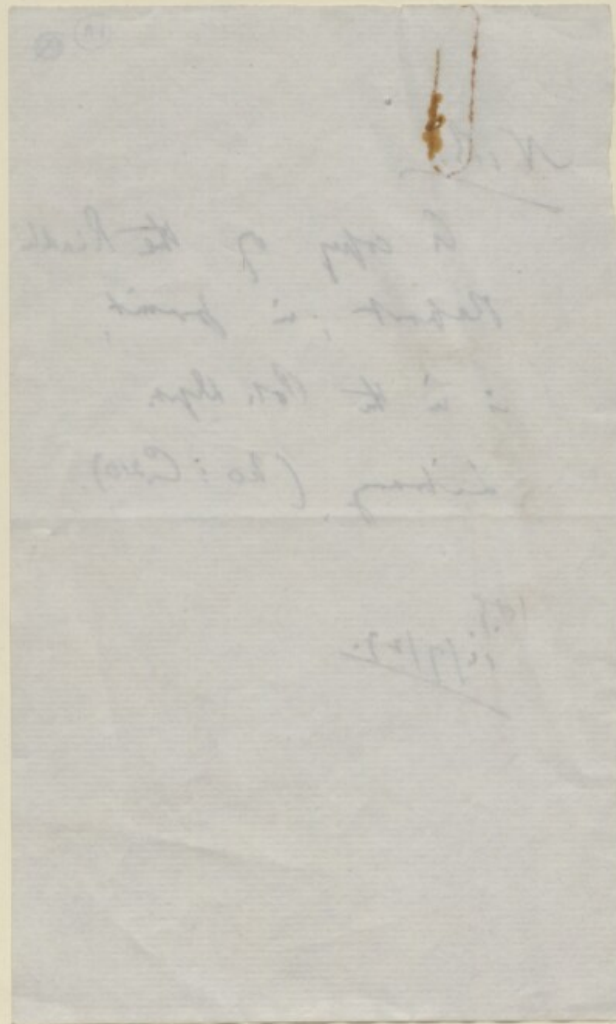
V. B. ①  
A copy, in print,  
is in the Pos. Dept  
Library, (no. C. 210).  
H.S.  
14/7/27





N.B.  
A copy of the Riyadh  
Report, in print,  
is in the Pol. Dept.  
Library. (no: C.210).  
14/7/22.







1 ②  
The Tigris & Euphrates unite  
at a point called Korna,  
& tradition asserts that this was  
the Veritable Eden: Be that  
as it may, nothing could be  
more dreary than this southern  
most point of Mesopotamia -  
a desolate marshy plain  
stretching far as the eye can  
reach, & enlivened only from  
time to time, by a few tents  
of Squalid Arabs, or by the



Movement of the wild hog, as he grubs up the roots of the scrub brushwood, or wots himself by splashing in the swamps -

From Korna to the head of the Persian Gulf, the united flood of the two great rivers is known as the Shat el Arab, a noble tidal river brimming to the exact level of its rich banks, & shaded its



③  
Almost throughout, with the  
finest date proves that the  
world knows the soil, for  
the native proverb, is  
being folded, & bears marks of  
ancient magnificent irriga-  
tionary works: at present  
however thanks to ill  
government, all ~~within~~  
behind the belt of date  
river grows is desert. Basrah  
the most famous city on  
its right bank, is dilapidated





& yearly falling off in popu-  
-lation; its vaulted bazaars  
almost tenantless, its tepidated  
mosques crumbling bit by bit,  
its flat roofed houses built  
for privacy, yet every where  
overlooked & its people <sup>so</sup> recklessly  
idle that the traveller  
wonders how the town ever  
got half built & whether  
any thing has ever been  
finished or repaired





Westward & inland from  
Basrah, lies Zobeir, the  
ancient Bap Basrah,  
now utterly in ruins, & sur-  
rounded on all sides by  
a howling wilderness. A little  
to the South of Zobeir, lies  
a creek navigable for large  
craft, & the port former  
port of Zobeir. In these days  
unless for the solitary mast  
of some wood or hay boat  
nothing stirs in the creek



but a few miles down, on its  
Western Shore stands a deserted Mo  
fort called Monghusur in  
this in the middle of last cen  
century was the stronghold  
of the sea chief who pirated the  
the mouths of the Shatt el  
Arab plundering or looting ha  
black mail from all cre  
craft passing to & fro the  
Persian Gulf. About eighty  
years ago however the Turkish



its government attacked <sup>(5)</sup>  
its stronghold & expelled its  
inmates. These with their  
best chattels & families took to  
their boats, & sailing down  
the creek, landed on the  
southern side of a spacious  
harbour which lies at the  
creek's entrance. Here they  
had to defend themselves  
against the frequent attacks  
of the Bedouins of central





Arabia who during the  
winter, wander with their  
flocks camels & horses from  
the colder highlands of  
Central Arabia to the shores  
of the Persian Gulf in  
search of pasture & plunder.  
By degrees the immigrants  
reared a wall of defence  
almost parallel with the  
sea shore & around enclosing  
their settlement



<sup>3</sup> They abandoned their old  
predatory habits, built  
boats opened a trade with  
the Persian littoral, Muscat,  
& the west coast of India  
invited the Bedouins to  
exchange their ghee & horses,  
for coffee, piece goods and  
arms & in the end created  
a thriving township of  
some twenty thousand inha-  
bitants - They called the  
town Khote or Koweit





Which means the fort or be-  
little fort but foreigners the  
called it-franc because  
it was reared on the shore of  
of that ancient Chaldean Str  
harbour known where stood the  
Siranchensis It was the tra-  
old sacred bay from which to  
the trade of the East was  
carried on to & from the  
city of Er -  
The government of Koweit



became Jetrickel, the  
Chief Sheikh & the Kaye  
sat daily in the gateway  
one of the town, to welcome  
strangers & to hear complaints  
and taxes here unknown but  
the traders & others made gratuities  
to the chief according to their  
means & their profits. one  
the wholesome rule obtained  
that all arms should be  
left at the gateway: for



the rest there was little  
furnishment, & little heed  
of any: fresh water was  
scarce, but an Arab thinks  
even brackish water a luxury.  
like his camel he drinks  
rarely, & any water that  
will make coffee, is accepted  
with thanks to the Prophet.  
A fall of rain & locusts is  
an occasion for general  
rejoicing & I have seen





4  
The entire town of Koweit,<sup>®</sup>  
men, women, & children, turn  
out with shouts of delight  
at the bounty of Heaven as  
thus showering on them  
freely, both meat &  
drink. The climate it is  
true was fiercely hot during  
the summer months, yet  
disease was almost unknown.  
Stomach or back ache was  
readily cured by firing with  
a hot iron it was hot



uncommon for the Sheikh, or  
to take with themselves seen  
how lives at 90 & die at Cap  
about 120 & here where of  
this is the case the climate pro  
can scarcely be considered the  
as prematurely exhaustive me  
It is now some months ago  
that I appeared in my  
steamer off the town of  
Kowit. I had determined  
in brief to pay the chief





kh or Imam of the Dschebe<sup>9</sup>  
sect a visit in his own  
Capitol Riadth in the Plateau  
of Central Arabia: a polite  
proposal to this effect to  
the Imam himself had  
been met with a discourteous  
rejection, a second offer  
to the Imam's slave governor  
Kutiff had roused that  
functionary into African  
brutality but I have always  
been of opinion that



Baron Munchausen that  
an ingenious man is here  
without resource; his words  
failing, I resolved to act,  
steamed across to Koweit, ~~to~~  
registered my flag &  
politely sent ashore to say  
I was home: presently  
a large pulling boat  
came along side & I welcomed  
on board the eldest son  
of the Chief Sheikh of  
Koweit together with my  
old friend Sheikh Gutoof



5  
Bin Beed~~er~~ Latha sons (10)  
following - After coffee & the  
usual compliments I proposed  
a visit to the shore & it was  
arranged that I should leave  
the following day & take up  
my abode in the guest  
apartments of the chief Sheikh.  
Accordingly the next morning  
I pulled on shore three  
honey combed jars resting  
on logs of wood on the beach  
gave me a slow & dangerous  
salute: some Arab men





of food. Flood here standing  
with their rooms in the  
water so that I & my  
officers staff could mount  
them from the boat; at  
the water's edge stood the  
Chief's eldest son and  
immediately in front of  
the first house threshold  
stood the Chief himself in  
barefooted (since he never  
wears sandals) of Herculean  
proportions, about a hundred



ing years of age his voice still  
tremendously loud & full  
& ~~leaving~~ from stopping sudden-  
ly from time to time  
at with an interrogatory  
- Ah! something between the  
back of the ear of the  
patriarch of the flock &  
a sudden halt & pause  
in a favorite Polka.  
The chief conducted me  
with my apartment & placed  
me at the head of a





table spread with sweet  
meats & a bountiful meat  
breakfast. He sat himself  
on my right hand & did  
ample justice to the meal  
his sons & dependents sitting  
on the carpets with their  
backs close to the walls at  
the lower end of the room  
The breakfast over the  
chief called for pipes & coffee  
from time to time a



<sup>6</sup> Sheikh of the town would <sup>(2)</sup>  
drop in give me salutation  
& take his seat, in like  
manner & without any  
ceremony or leave taking a  
guest would rise & retire  
for the Arabs are free from cer-  
emony as their neighbours the Persians  
on the other side of the Gulf are  
ceremonious. The chief frequently  
reiterated his welcome & howbeit  
& assured me that his house  
& servants were entirely at my  
disposal. Is there anything I  
could do for you he asked.



I replied that I was meditating  
a visit to Ammar Feyzul in  
his Hajd capital. The chief  
stated a little adding that  
he had heard a rumour of my  
intention & that God was great  
some of the surrounding Sheikhs  
however suggested various indirect  
objections there was no doubt that I  
whatever the Sahib took in  
hand would come to pass but how  
the journey to Kirdth was long that  
waterless the Bedouins were  
plunderers & held as mountain but  
boats all Arabs were suspicious the





13  
I apt to change their mind at  
length Gutsuf bin Bedr laying  
his walking stick gravely on  
the carpet & finishing a long  
pipe at his pipe slowly address  
the chief "It is 40 years" he  
said since Sheikh Sabba &  
I quitted our sea faring life  
I sit down in the town of  
Roweit he is my chief & during  
that time I have not known  
him do an unwise thing  
but this is a very serious matter  
that is in hand & if any

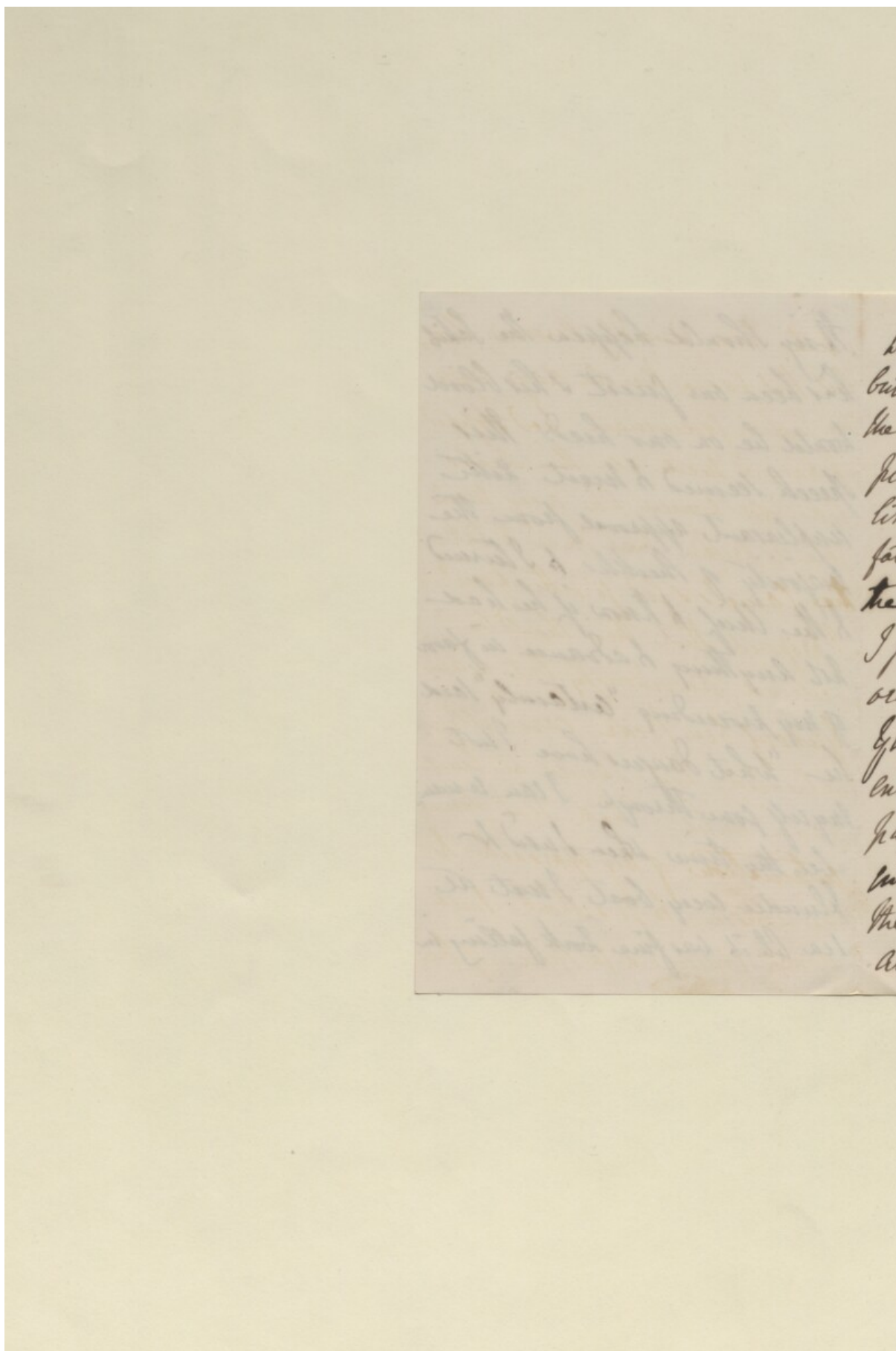


Nothing should happen



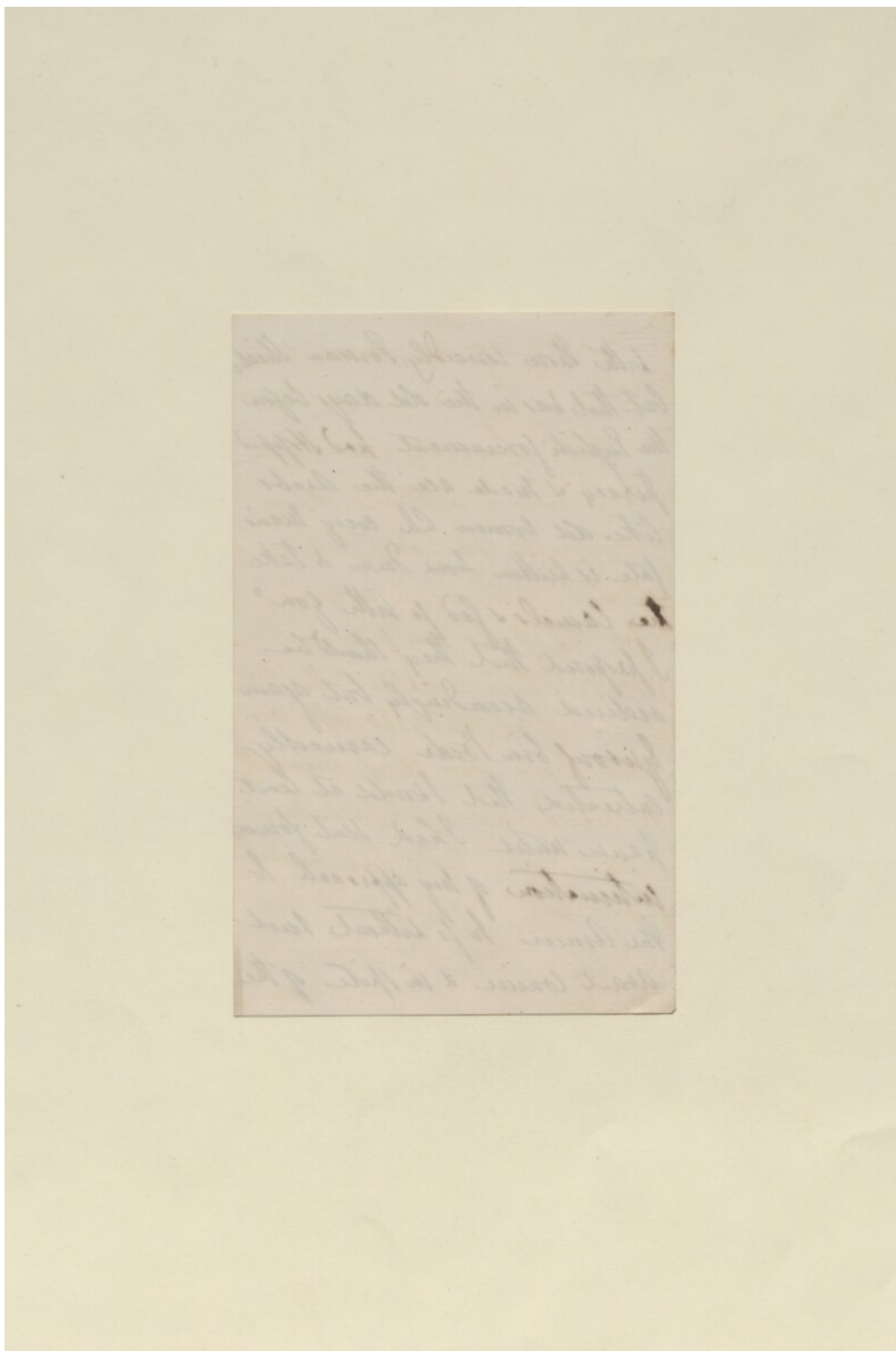
4  
14  
If they should happen the Sahib  
has been our guest & his blood  
would be on our heads. This  
speech seemed to meet with  
unpleasant approval from the  
majority of Sheikh & I turned  
to the Chief to know if he had  
not anything to advance in favor  
of my proceeding. "Certainly" said  
he. "What dangers have I not  
bravely gone through. I can remain  
here the time when I used to  
blunder every boat I met at  
sea. Ah it was fine work falling in







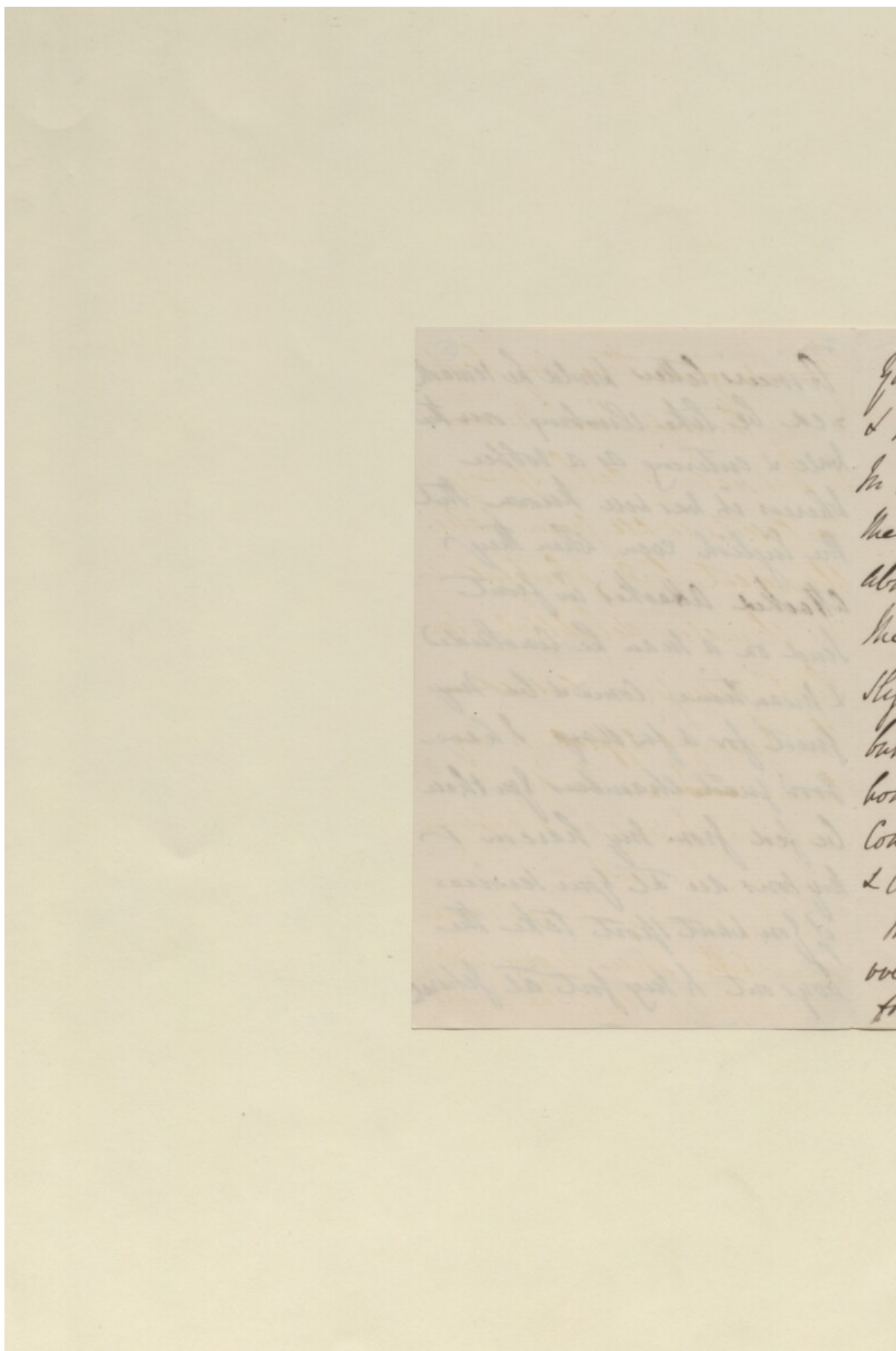
with those cowardly Persian<sup>15</sup> Shicks,  
but that was in the old days before  
the English government had stopped  
piracy & made all the Arabs  
like old women wh every man's  
fate is written down & take  
the camels & food for with you"  
I proposed that they should be  
ordered accordingly but again  
Gusson bin Bedr earnestly  
entreated that I would at least  
pause until I had sent forward  
intimation of my approach to  
the Amier to go without such  
avant courier & in spite of the







8  
Ameer's letter would be remarkable  
= ca be like climbing over the  
wall & entering as a robber  
whereas it has been known that  
the English even when they  
attacked attacked in front  
Send on a man he concluded  
& meantime come & be my  
guest for a few days I have  
good guest chambers you shall  
be fed from my harem &  
my boys are at your service  
if you want sport take the  
boys out to my fort at Jherah

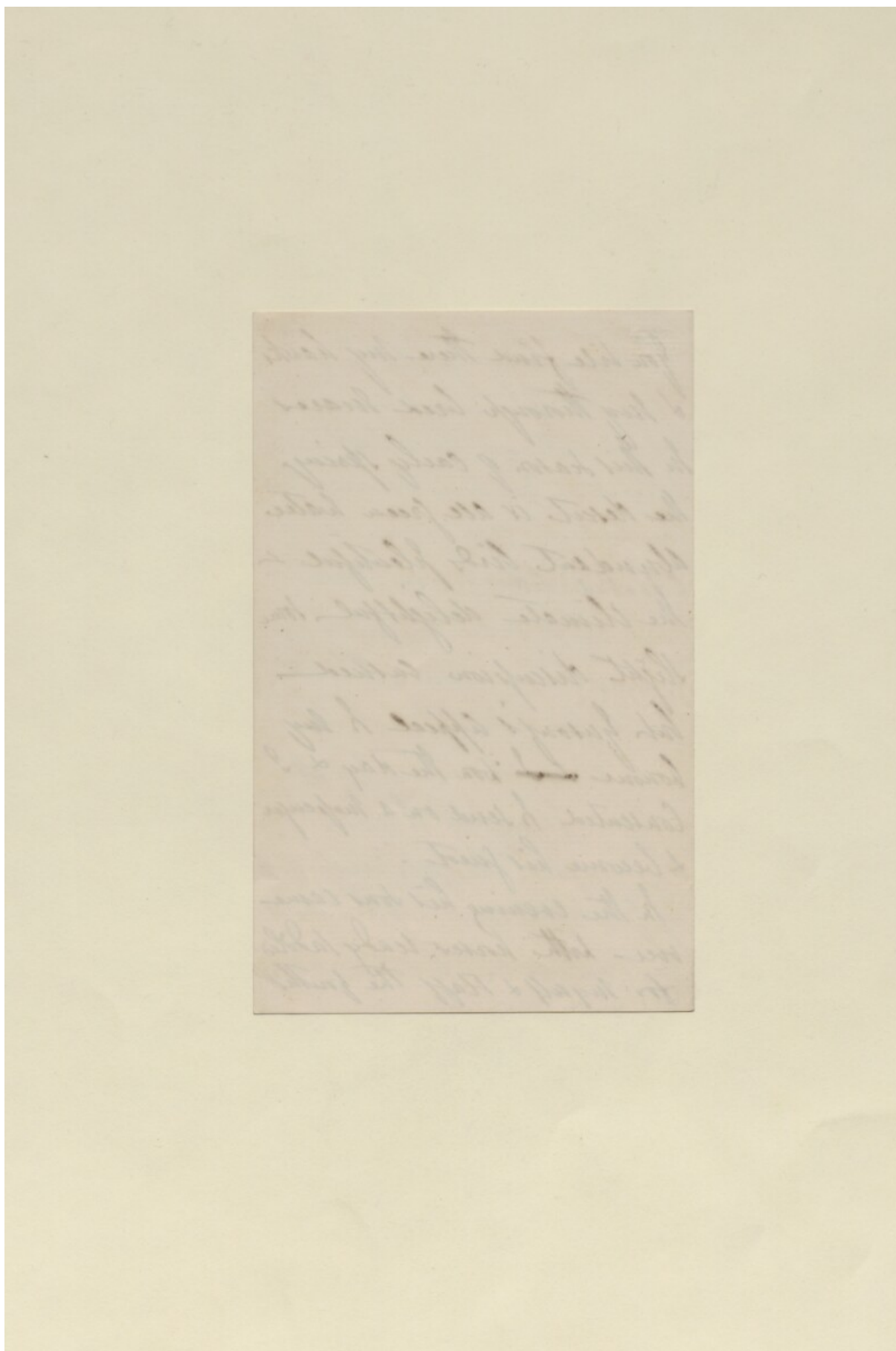




You will find there my horses  
& my thorough bred mares  
In this season of early spring  
the desert is all green water  
abundant birds plentiful &  
the climate delightful some  
slight discussion ensued  
but Huson's appeal & my  
honour ~~was~~ won the day & I  
consented & send on a messenger  
& become his guest.

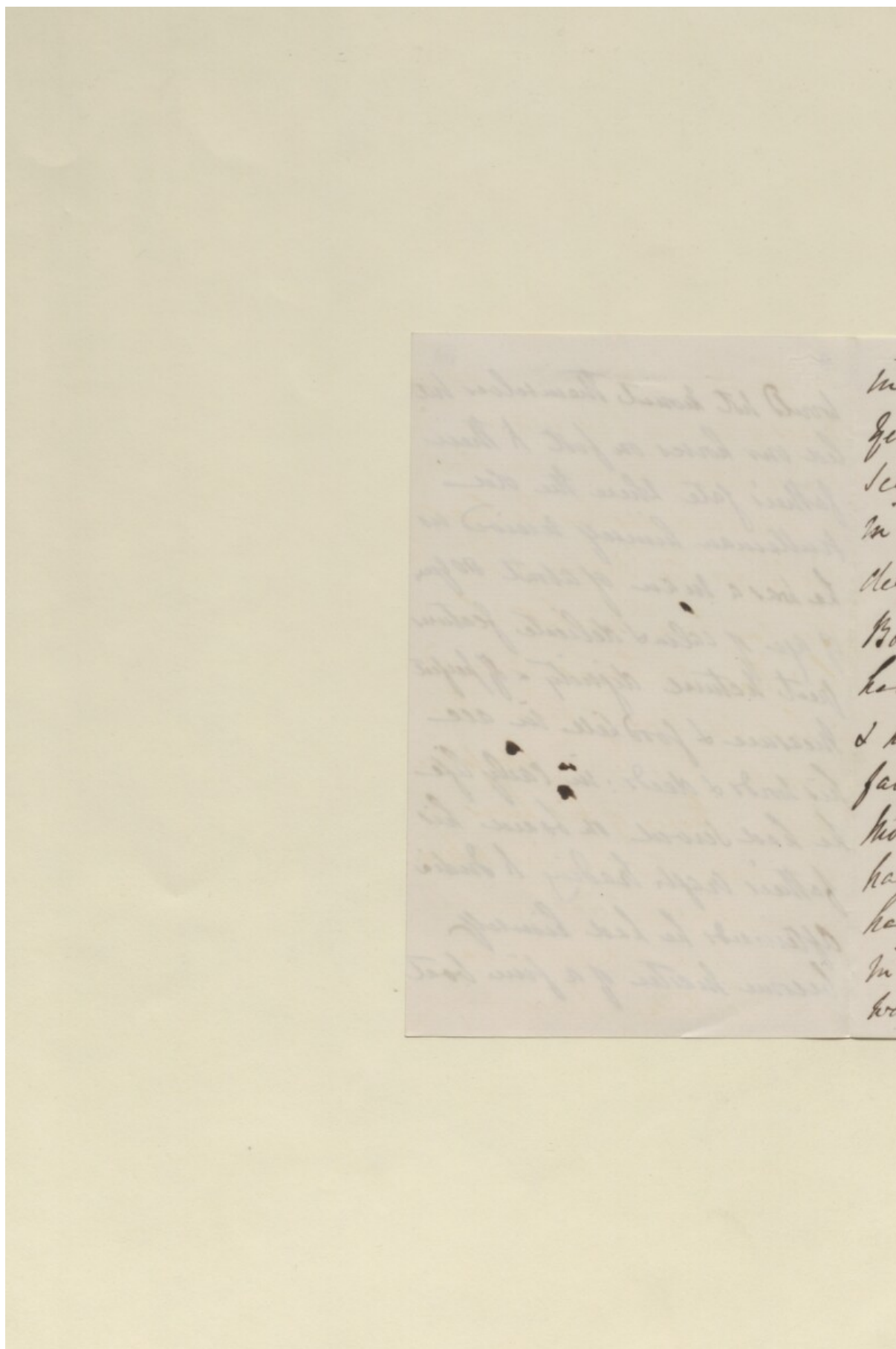
In the evening his sons came  
over with horses ready saddled  
for myself & staff the youths



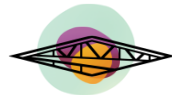




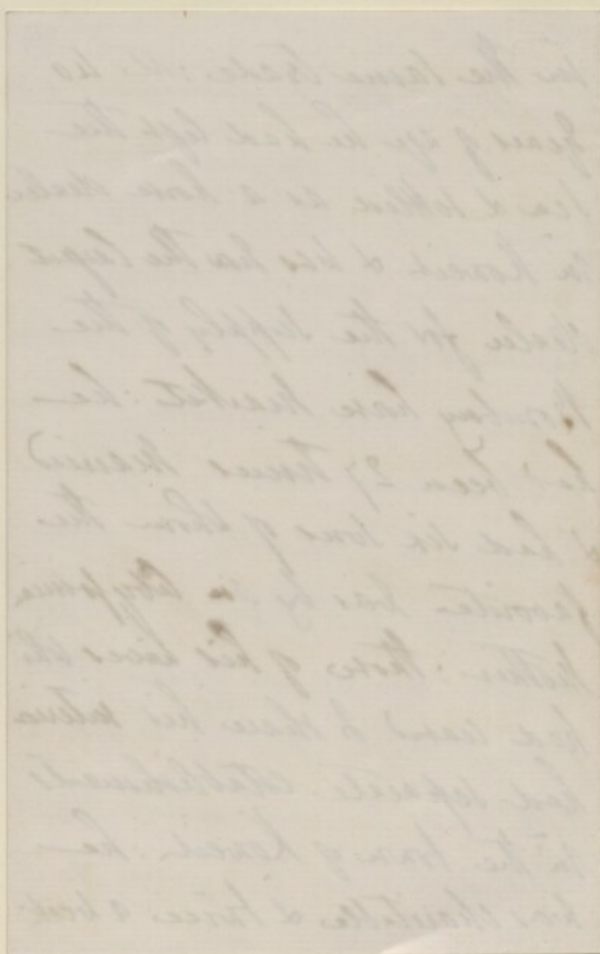
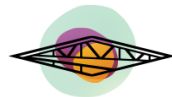
9  
would not mount themselves but  
led our horses on foot to their  
father's gate where the old  
kulkerman himself received us  
he was a man of about 80 years  
of age of calm & delicate features  
great stature dignity & of perfect  
measure & good will in all  
his words & deeds: in early life  
he had served on board his  
father's craft trading to India  
afterwards he had himself  
become master of a fine boat







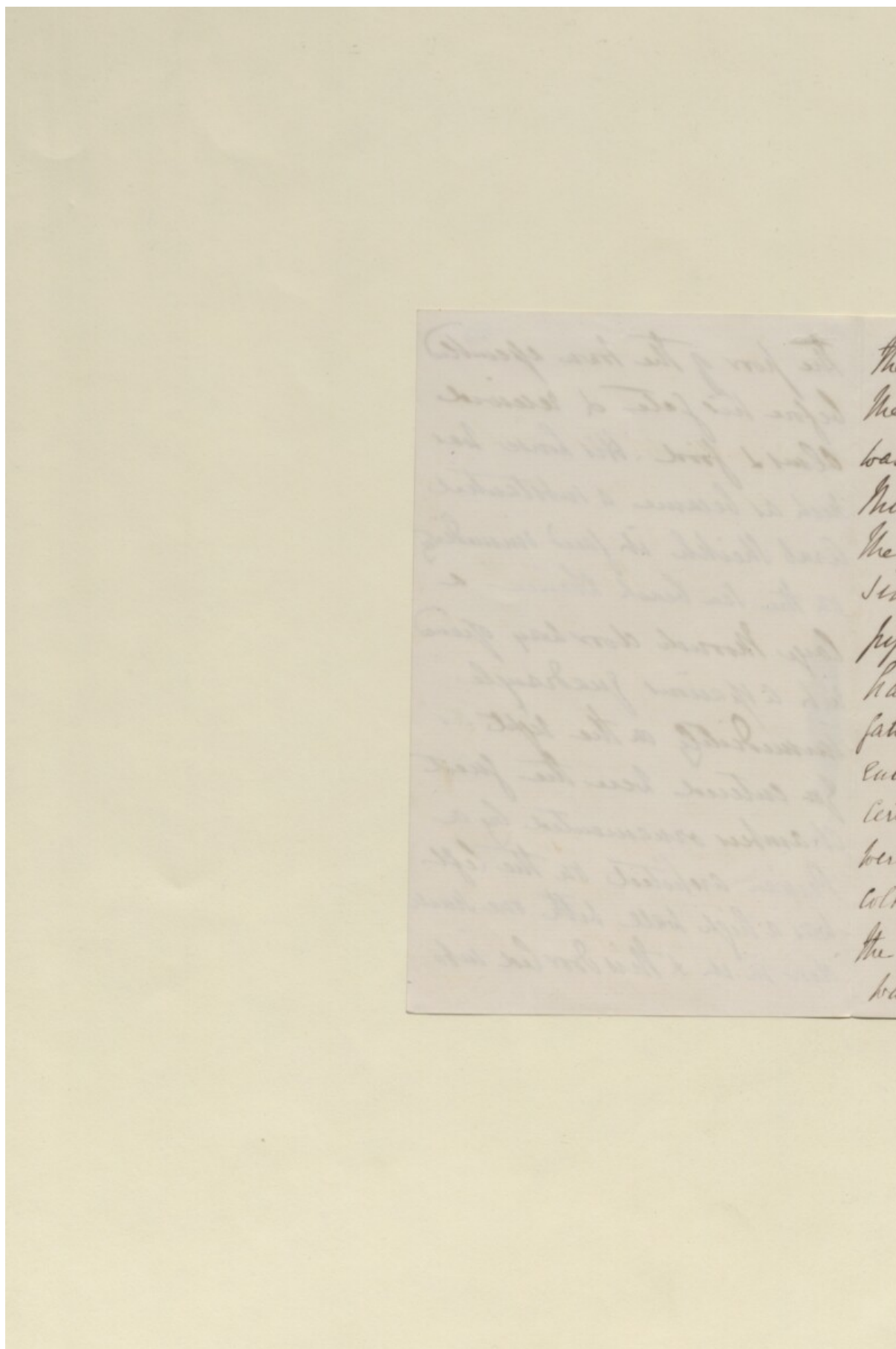
in the same trade: at 40<sup>(19)</sup>  
years of age he had left the  
sea & settled as a horse dealer  
in Koweit & was now the largest  
dealer for the supply of the  
Bombay horse market: he  
had been 27 times married  
& had six sons of whom the  
favorite was by an Abyssinian  
mother: three of his wives who  
had ceased to share his interior  
had separate establishments  
in the town of Koweit: he  
was charitable & twice a week

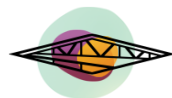




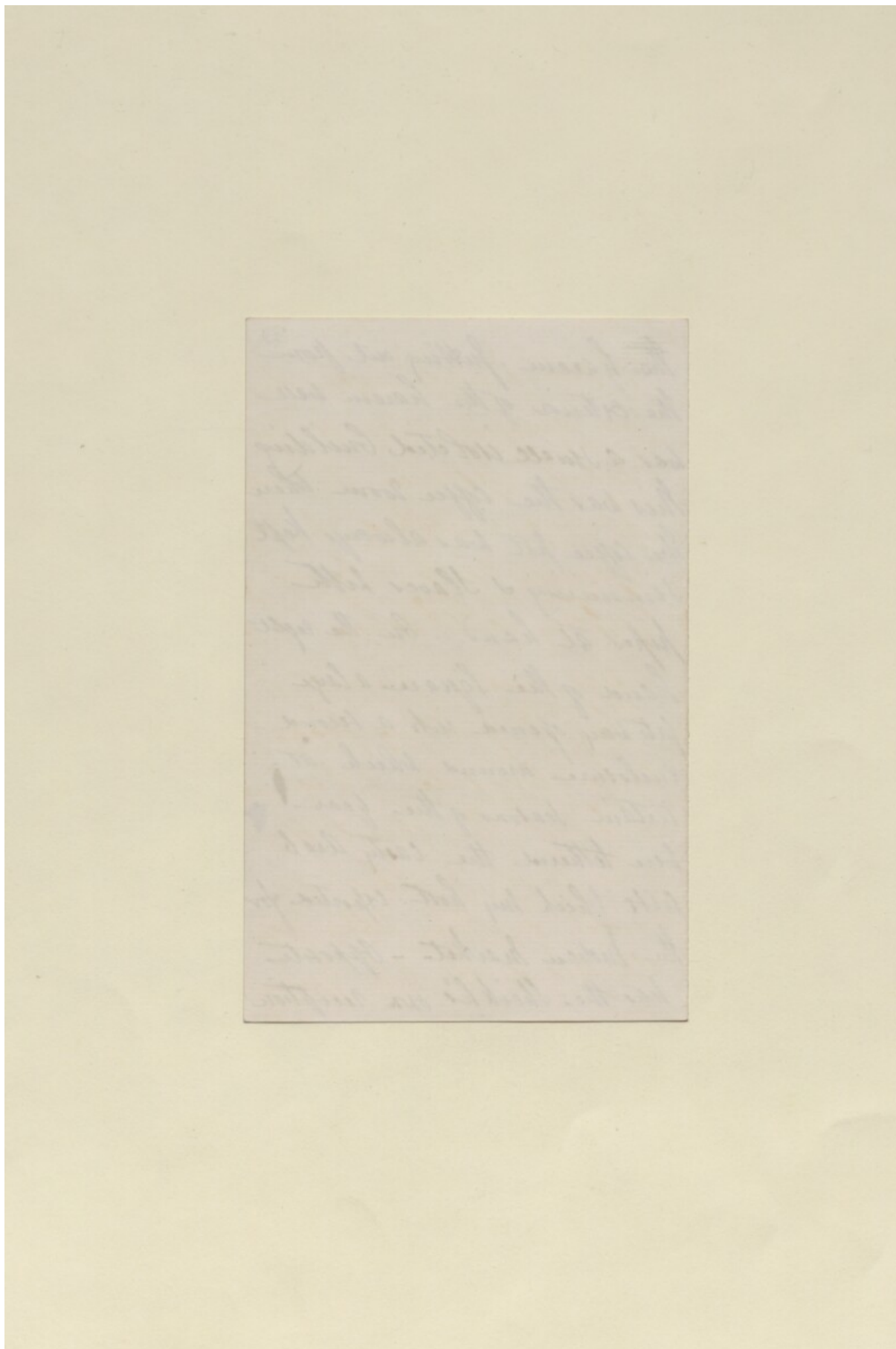
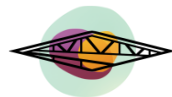
<sup>10</sup> The poor of the town spented <sup>20</sup>  
before his fate & received  
Alms & food. His house was  
such as became a substantial  
Arab Sheikh it faced immediately  
on the sea beach thence a  
large Moorish doorway opened  
into a spacious quadrangle.  
Immediately on the right as  
you entered here the finest  
chamber ornamented by a  
Persian architect on the left  
was a high well with one small  
door in it & this door led into



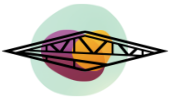




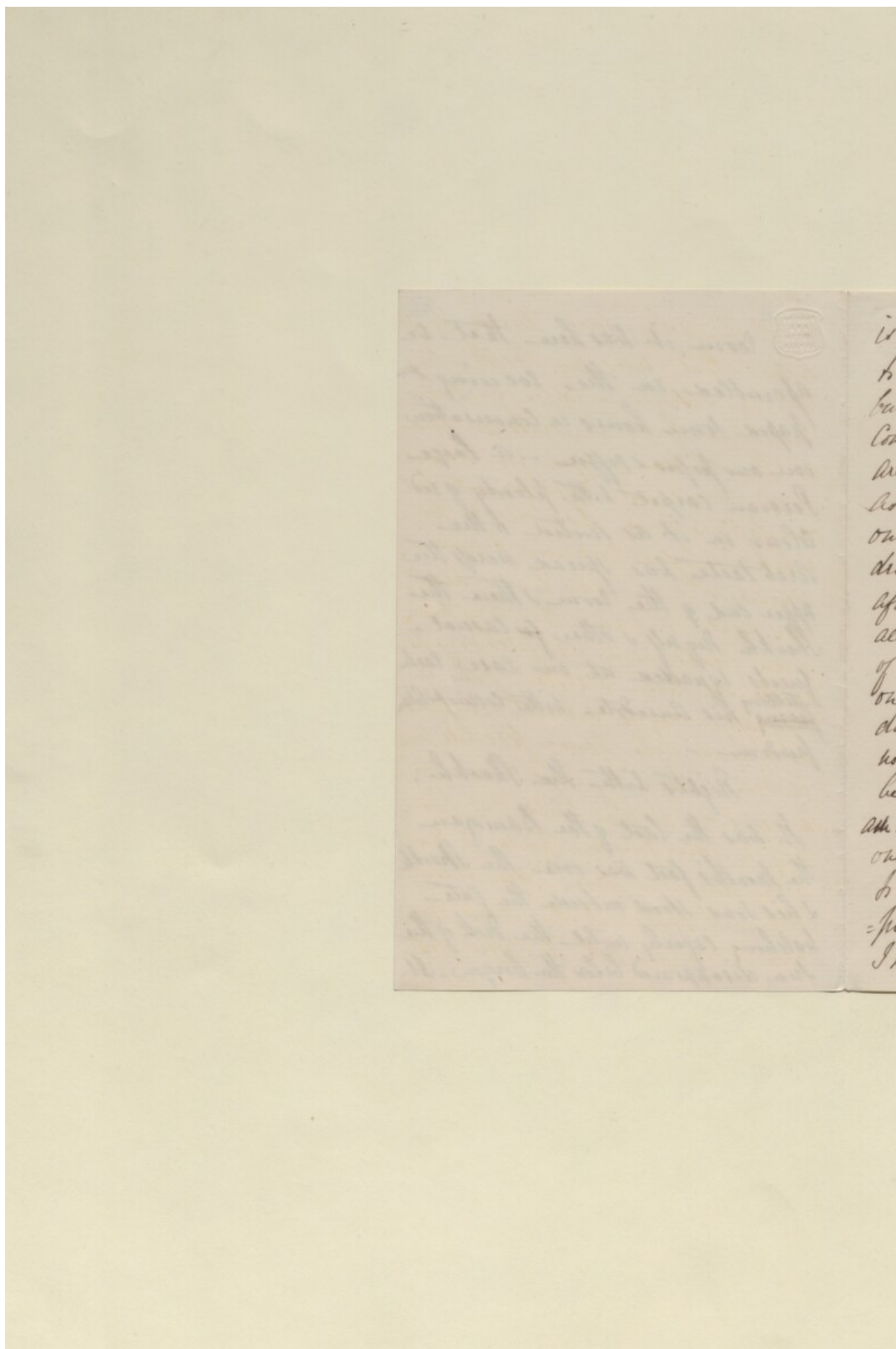
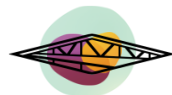
The harem. Jutting out from <sup>(21)</sup>  
the exterior of the harem wall  
was a small isolated building  
this was the coffee room where  
the coffee pot was always kept  
simmering & slaves with  
pipes at hand - On the right  
hand of the square a large  
gate way opened into a second  
enclosure around which at  
certain seasons of the year  
were tethered the costly Arab  
colts which my host exported for  
the Indian market - Opposite  
was the Sheikh's own reception







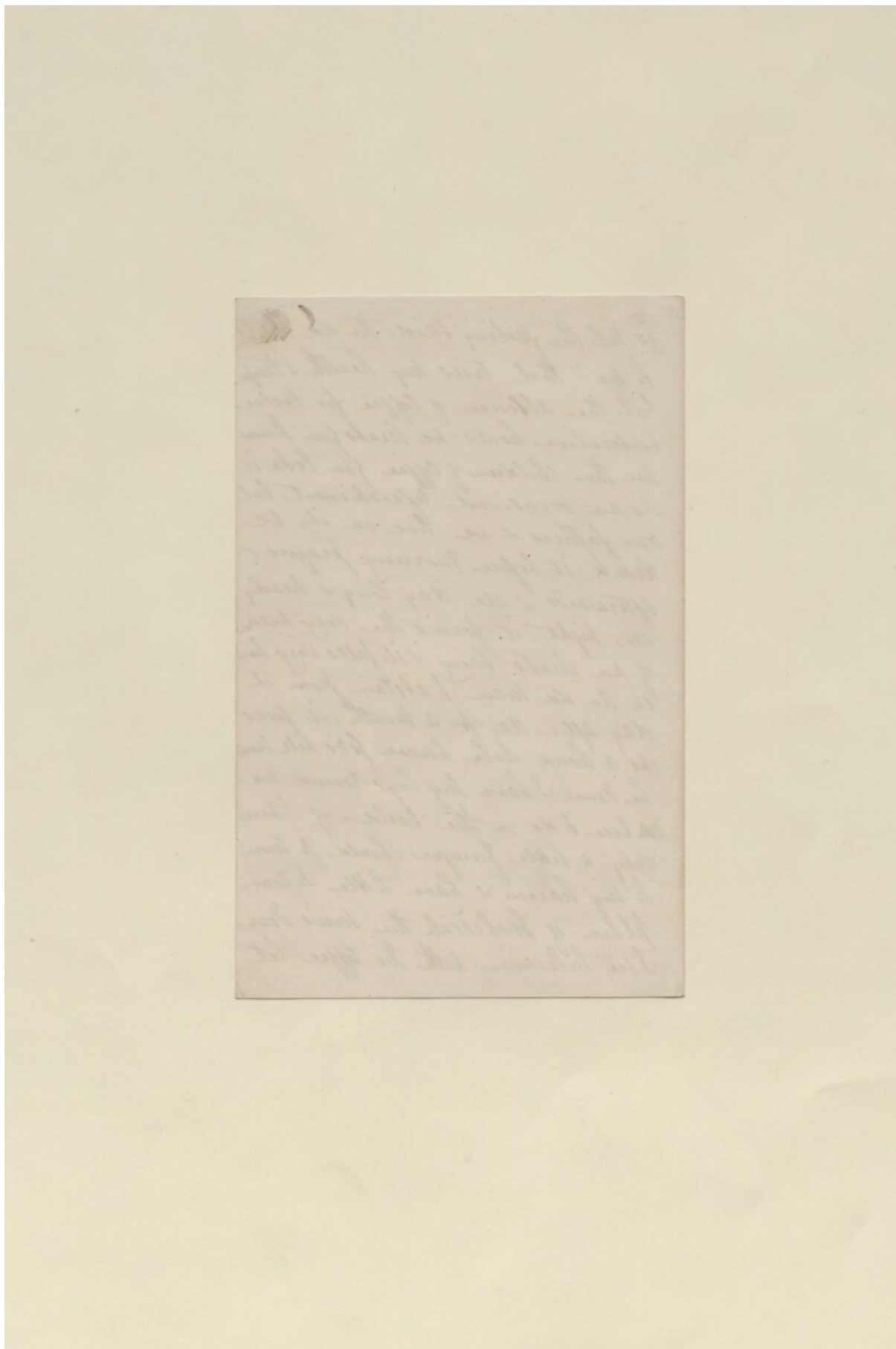
11  
room, it was here that we  
assembled in the evening &  
passed some hours in conversation  
over our pipes & coffee - a large  
Persian carpet with plenty of red  
colour in it as suited to the  
Arab taste was spread across the  
upper end of the room & there the  
Sheikh myself & other for casual  
guests separated at our ease each  
telling ~~passing~~ his anecdote with cosmopolitan  
freedom -  
Nights with the Sheikh.  
It was the last of the Ramadan  
the month's fast was over the Sheikh  
& his sons stood outside the gate  
watching eagerly until the disk of the  
sun disappeared below the horizon. It





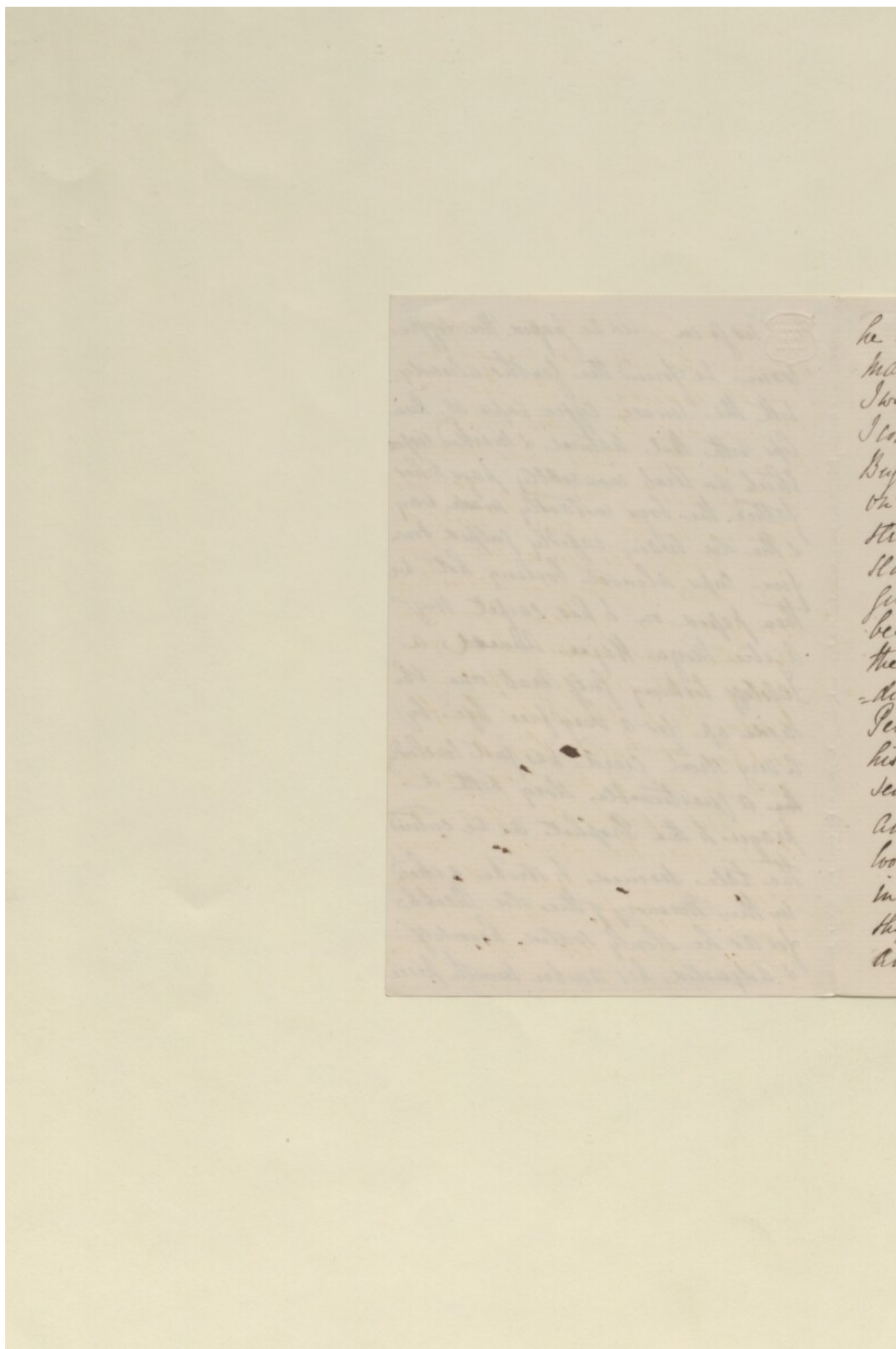
is not the fasting "said the da Shakh  
to me" that tries my health & temper  
but the absence of coffee for twelve  
consecutive hours we Arabs you know  
are the children of coffee you take it  
as an occasional refreshment but  
our fathers & we live on it we  
drink it before morning prayers &  
afterwards & all day long & nearly  
all night: it forms the very marrow  
of an Arab's being & it falls very hard  
on an old man to abstain from it  
day after day for a month: it gives  
us a head ache however good will must  
be done I have my boys round me  
at home to do in the world & if I were  
only a little younger should go more  
to my harem & have little to com-  
-plain of Inshallah the Lord's down  
I see Sulaiman like the coffee let







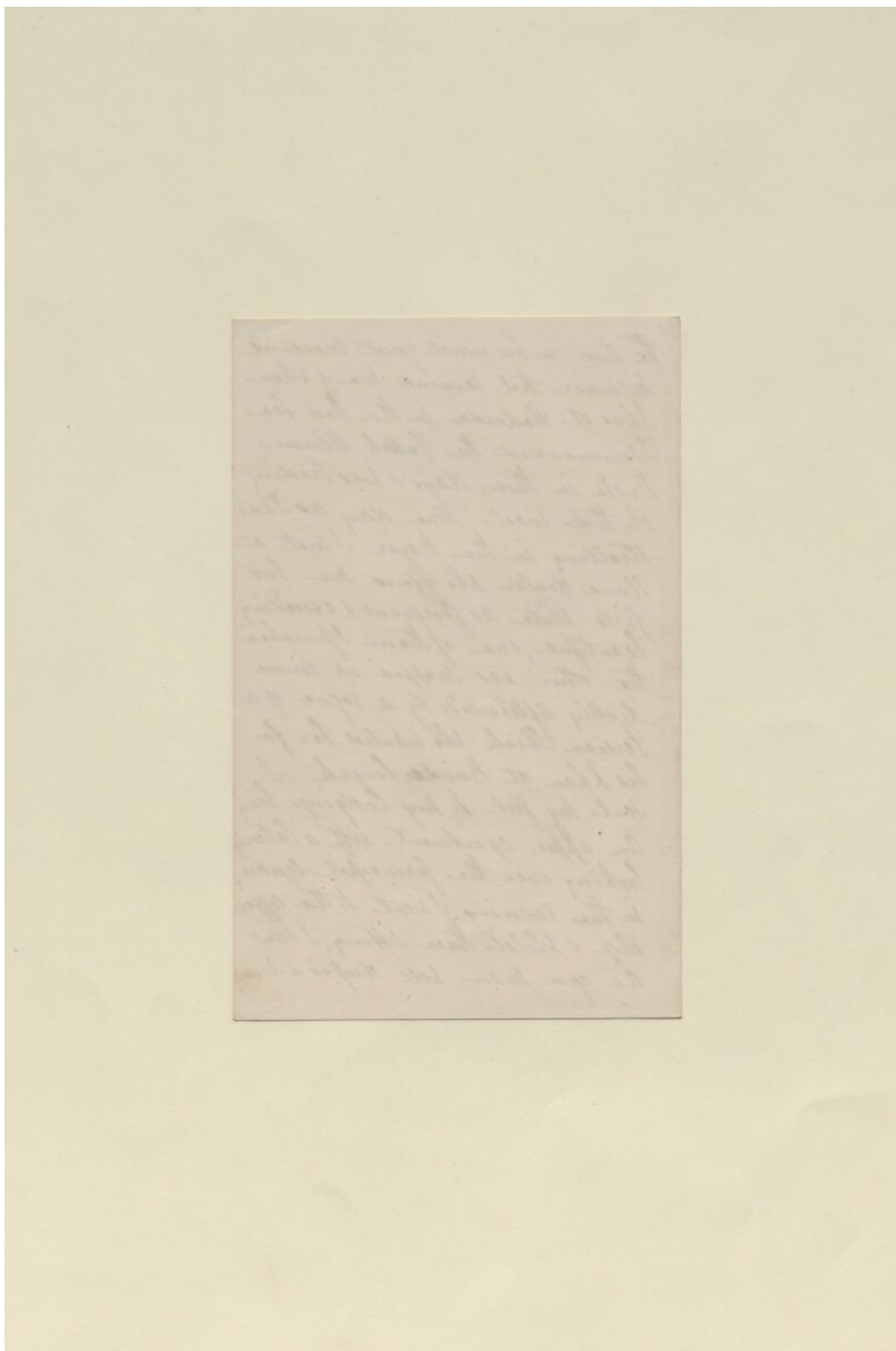
<sup>12</sup> 12  
As he passed the coffee  
room he found the fourth already  
with the small coffee cups at their  
lips with that natural & marked respect  
which an Arab invariably pays to his  
father the boys instantly made way  
& the old man rapidly gulped down  
five cups almost boiling hot: we  
then passed on to his carpet my  
Arabian Muzza Hajee Ahmed, a  
Falstaff looking full Arab, one who  
made up for a very free life by  
a very strict creed was just concluding  
~~the~~ a questionable story with a  
prayer to the Prophet as he entered  
the tale seemed to strike a chord  
in the memory of the old Sheikh  
for as he slowly seated himself  
& adjusted his amber mouth piece





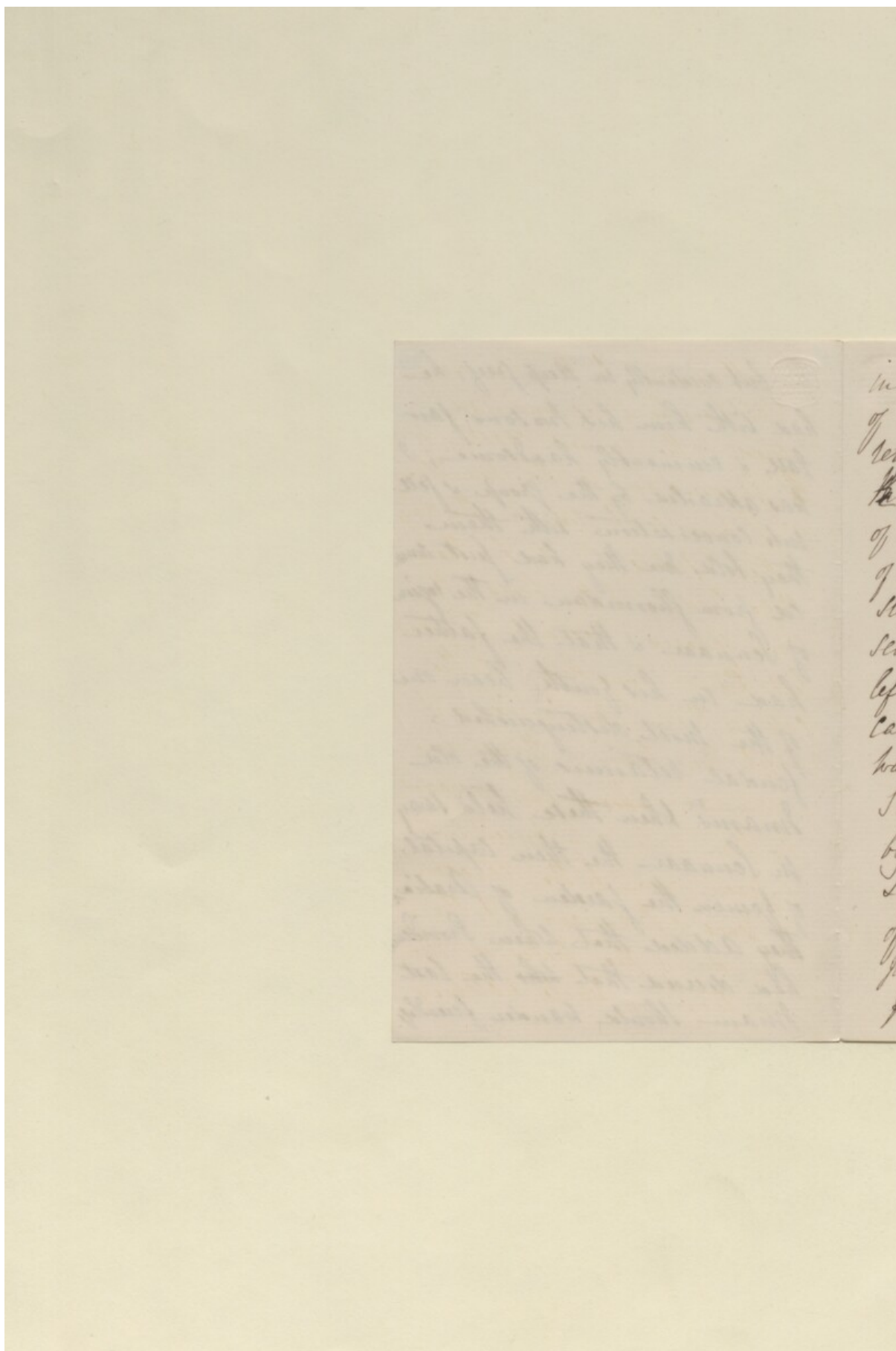
he said in his usual quiet measured<sup>(25)</sup>  
manner that reminds me of when  
I was at Hodeida in the Red Sea  
I commanded the Futeh Alum  
Buzla in those days & was trading  
on that coast. One day as I was  
strolling in the Bazar I met a  
Slave dealer who offered me two  
girls white as Georgians & exceeding  
beautiful, one of them I purchased  
the other was snatched up imme-  
diately afterwards by a rogue of a  
Persian Shiah who wanted her for  
his Khan at Bander Lingah. I  
sent my girl to my lodgings being  
an upper apartment with a balcony  
looking over the principal square.  
In the evening I went to the coffee  
shop & whilst there sitting, I saw  
an aged man well dressed & armed,







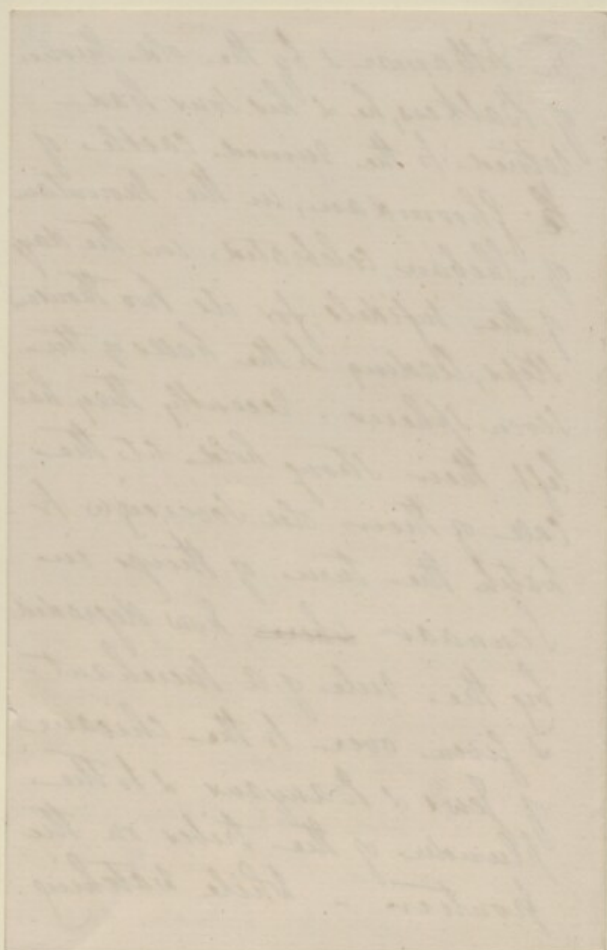
13 but evidently in deep grief; he<sup>26</sup>  
had with him his two sons, fair  
tall & eminently handsome; I  
was attracted by the group & fell  
into conversation with them.  
They told me they had just arriv-  
ed from Shoomdan in the region  
of Sennaar & that the father  
had in his youth been one  
of the most distinguished  
feudal retainers of the old  
Imams when these held sway  
in Sennaar the then capital  
of Semem the garden of Arabia.  
They added that when Providence  
had decreed that ~~the~~ the last  
Imam should wander friendless





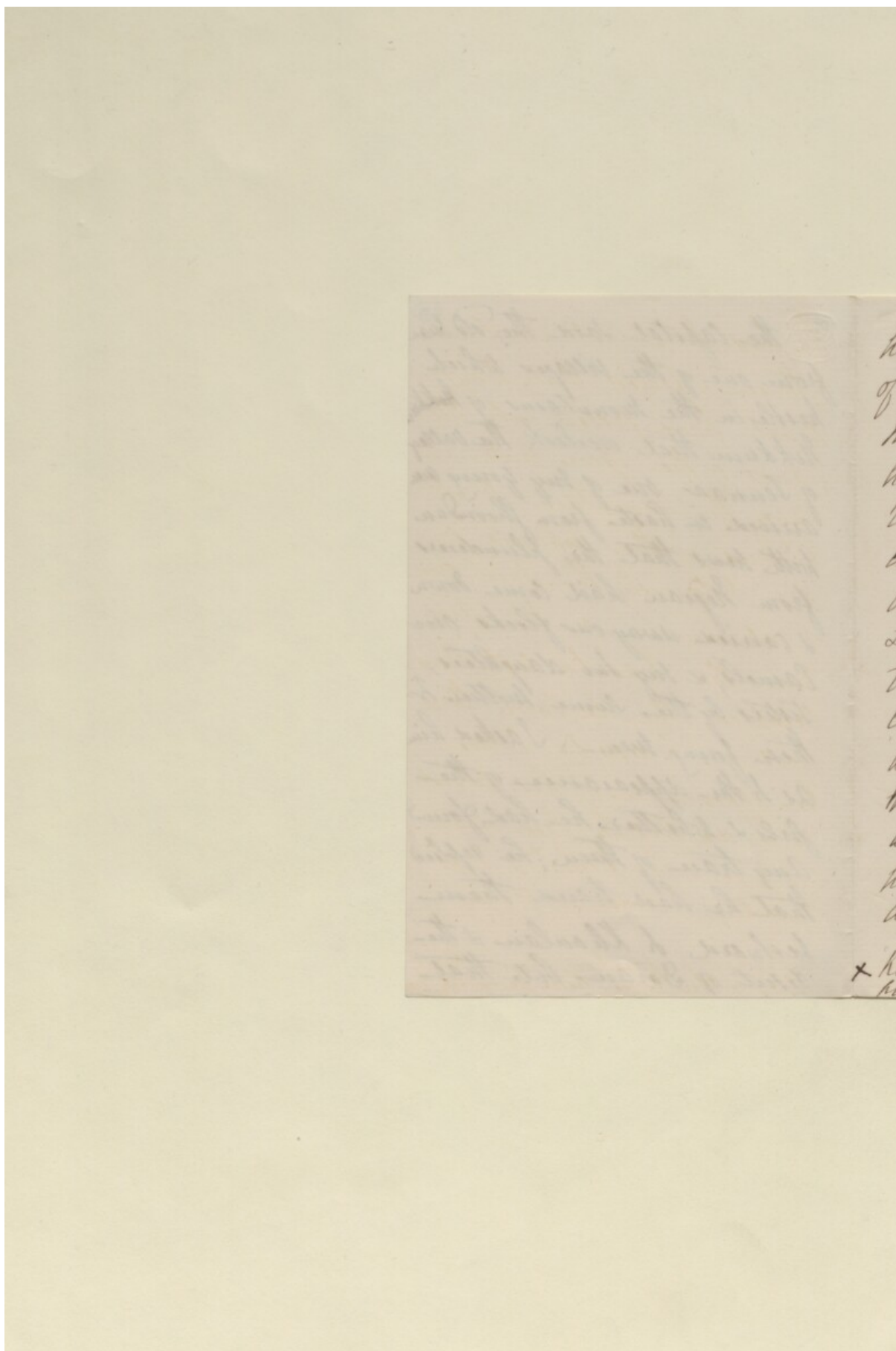
in Athamar & by the old throne<sup>(21)</sup>  
of Balkees, he & his sons had  
retired to the ruined castle of  
the Shoomdan, in the mountain  
of Shibau, celebrated in the days  
of the infidels for its two thousand  
steps, leading to the halls of the  
seven spheres. Recently they had  
left their strong hold at the  
call of their old sovereign to  
watch the turn of things in  
Sennaar ~~where~~ now degraded  
by the rule of a merchant  
& given over to the chicanes  
of Jews & Banyans & to the  
plunder of the tribes on the  
frontier - while watching







14 the capital said the old man  
from one of the villages which  
nestle in the mountains of ~~Nikkun~~  
Nikkun that overlook the valley  
of Sennaa, one of my young men  
arrived in haste from Shoondan  
with news that the plunderers  
from Rejian had come down  
& carried away our flocks, our  
camels, & my two daughters,  
sisters by the same mother &  
these young men. I asked him  
as to the appearance of the  
girls & whether he had found  
any trace of them; he replied  
that he had traced them  
westward to Khaulan & the  
desert of Doran but that

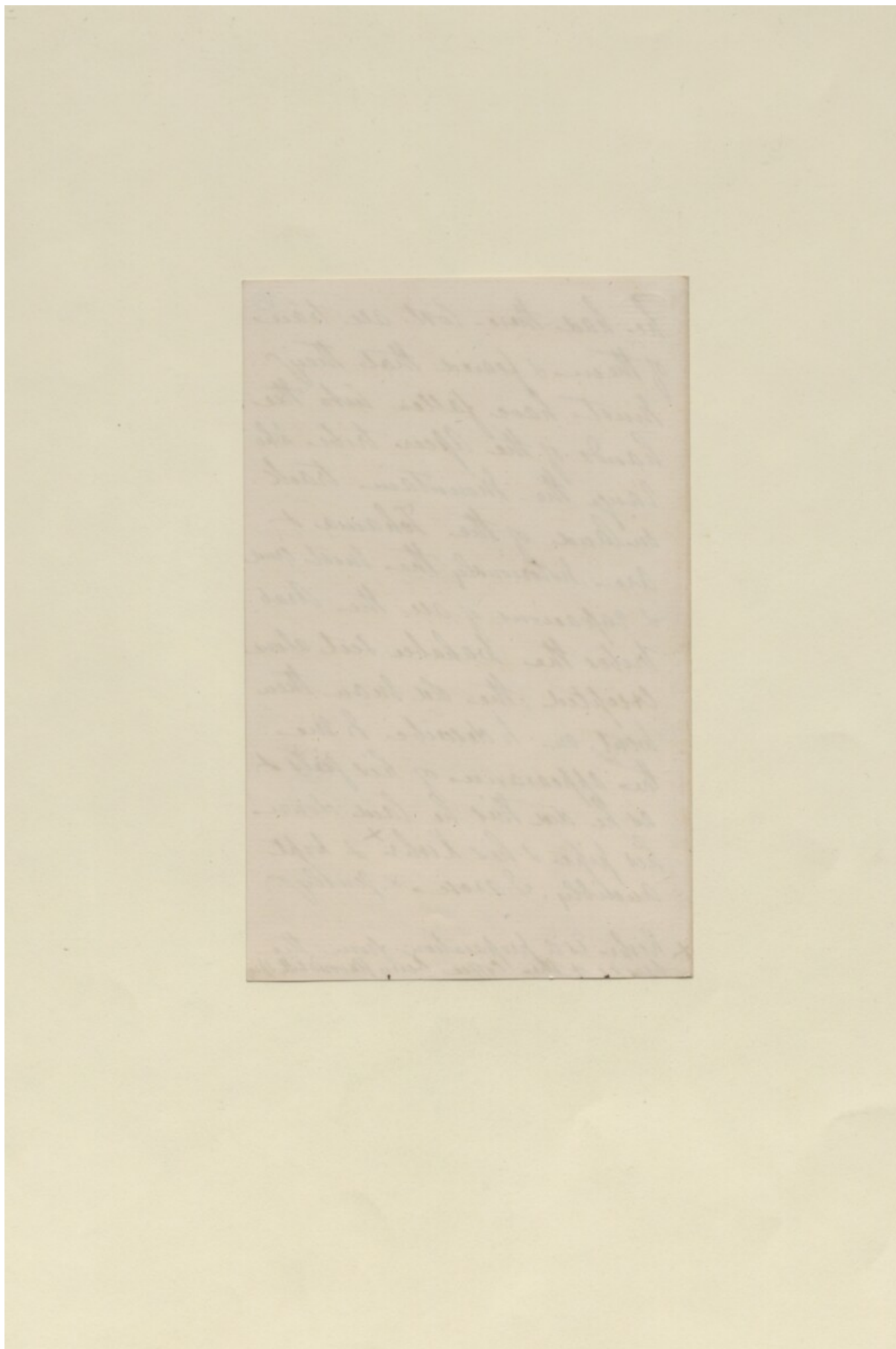




he had there lost all trace<sup>(15)</sup>  
of them & feared that they  
must have fallen into the  
hands of the Ameer tribe who  
range the Mountain track  
inland of the Tehama &  
are notoriously the most cruel  
& rapacious of all the Arab  
tribes the Wahabee sect alone  
excepted; the old man then  
went on to describe to me  
the appearance of his girls &  
as he did this he laid down  
his pipe & his Kishr<sup>+</sup> & kept  
quietly. I rose & gently

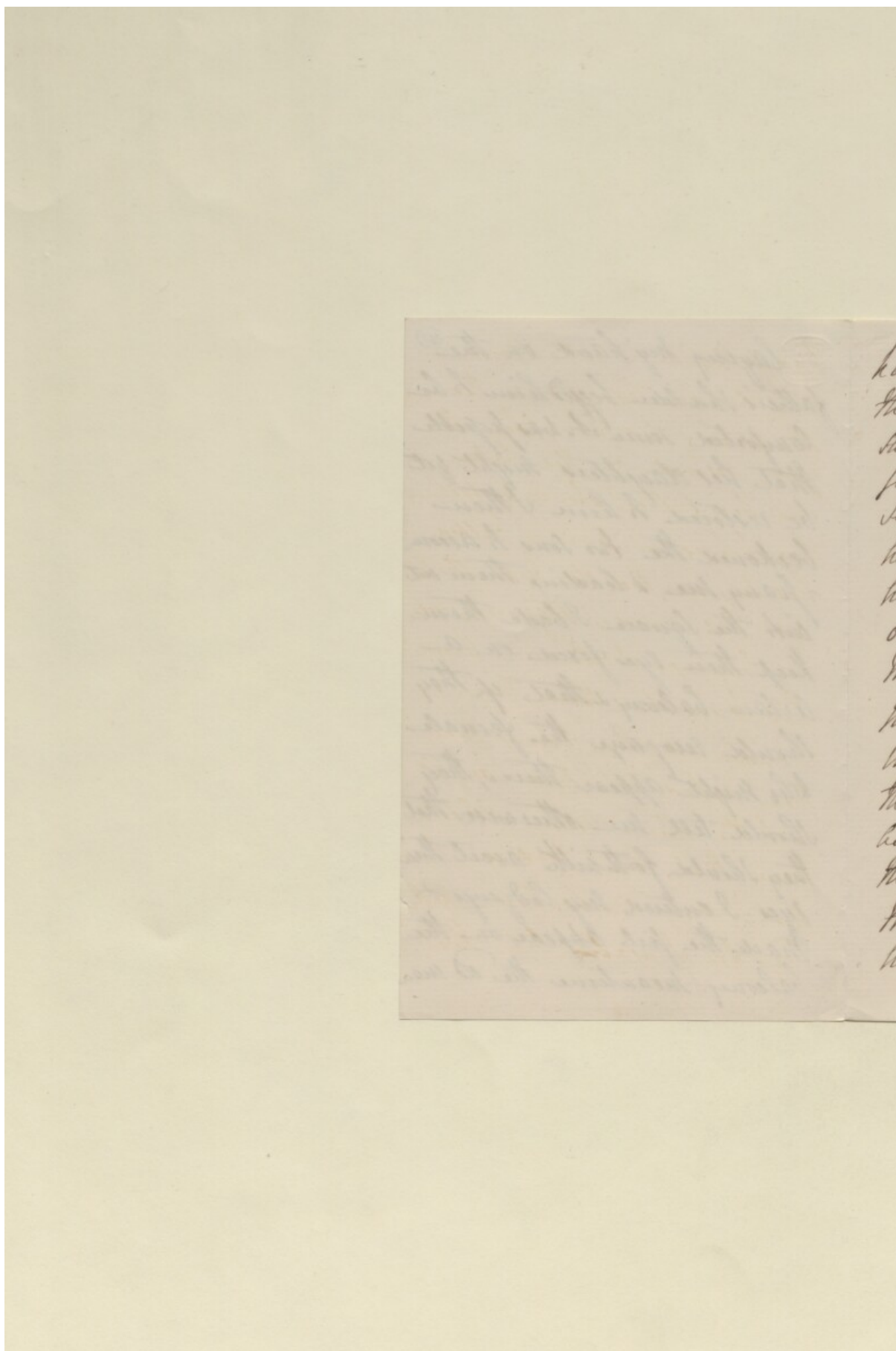
+ Kishr is a preparation from the  
barks of the Coffee berry flavoured with Sugar







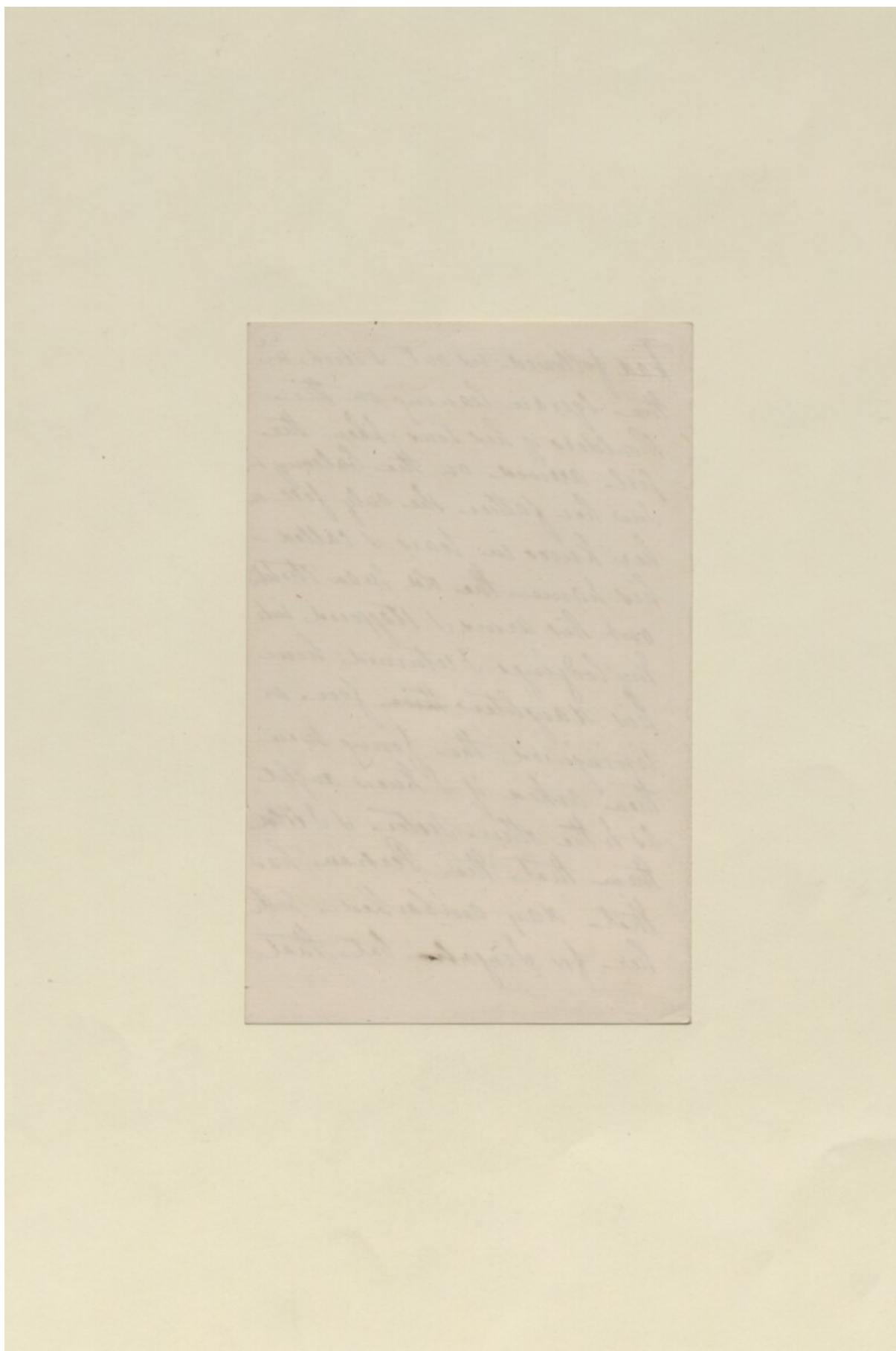
15  
Laying my hand on the<sup>d</sup>  
father's shoulder begged him to be  
comforted since it was possible  
that his daughters might yet  
be restored to him. I then  
beckoned the two sons to accom-  
pany me & leading them out  
into the square I bade them  
keep their eyes fixed on a  
certain balcony & that if they  
should recognize the female  
who might appear there, they  
should tell me otherwise that  
they should forthwith avert their  
eyes. I entered my lodgings &  
made the girl appear on the  
balcony meantime the old man





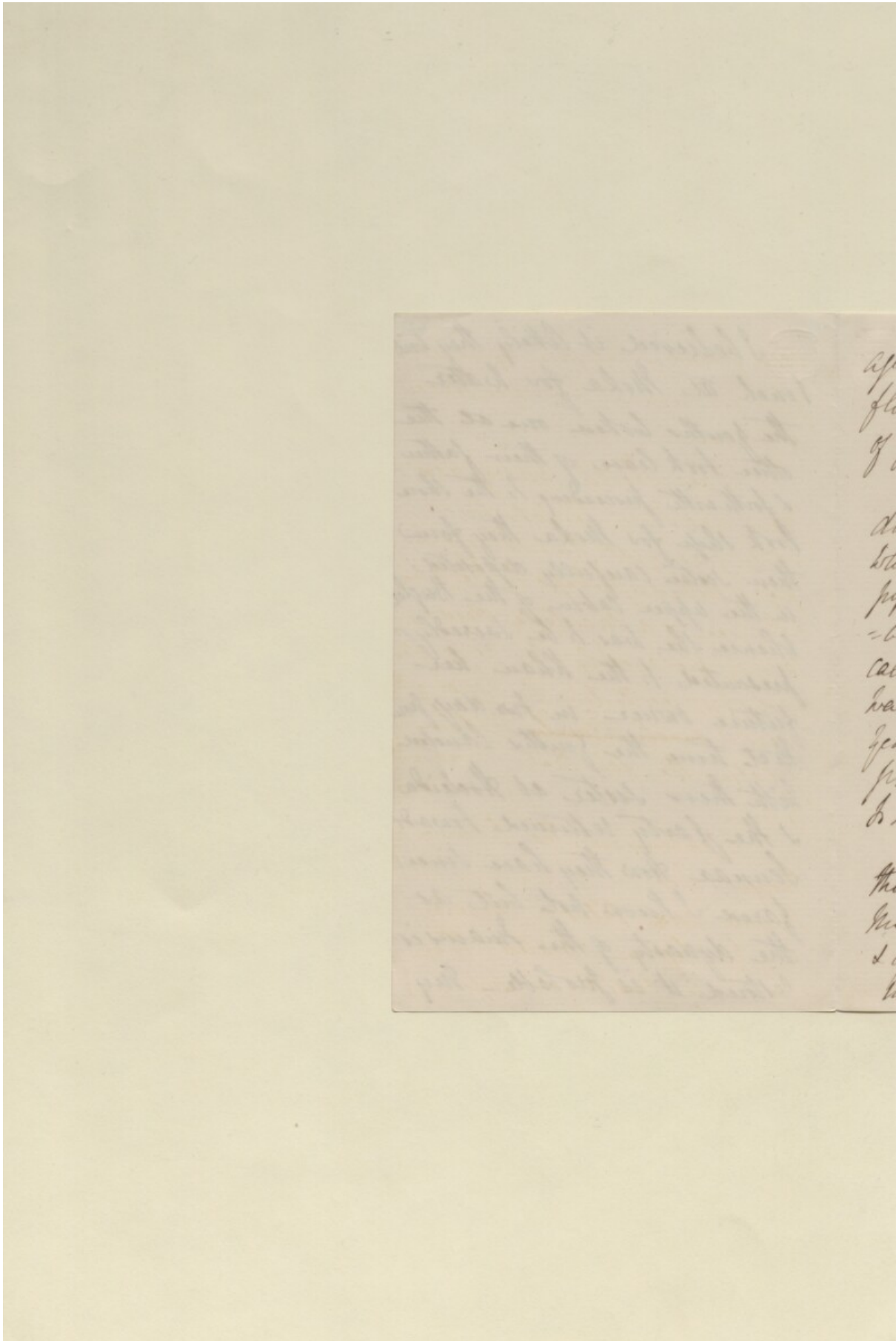
had followed us out. I stood in <sup>(2)</sup>  
the square leaning on the  
shoulders of his sons; when the  
girl arrived on the balcony &  
saw her father she only fell on  
her knees in tears & called  
his name. The old man stretched  
out his arms & staggered into  
my lodgings. I returned him  
his daughter ~~there~~ free &  
uninjured. The young men  
then asked if I knew ought  
as to the other sister. I told  
them that the Persian had  
that day embarked with  
her for Singapur but that







16 I believed it likely they <sup>had</sup> touch at Moka for water  
the youths looked one at the  
other took leave of their father  
& forthwith proceeding to the shore  
took ship for Moka they found  
their sister carefully deposited  
in the upper cabin of the Buzla  
whence she was to be sacredly  
presented to the Khan her  
future owner: in two days from  
that time the youths landed  
with their sister at Hodeida  
& the party returned towards  
Sennaa How they have since  
fared I know not but as  
the dynasty of the Imams is  
restored it is probable my



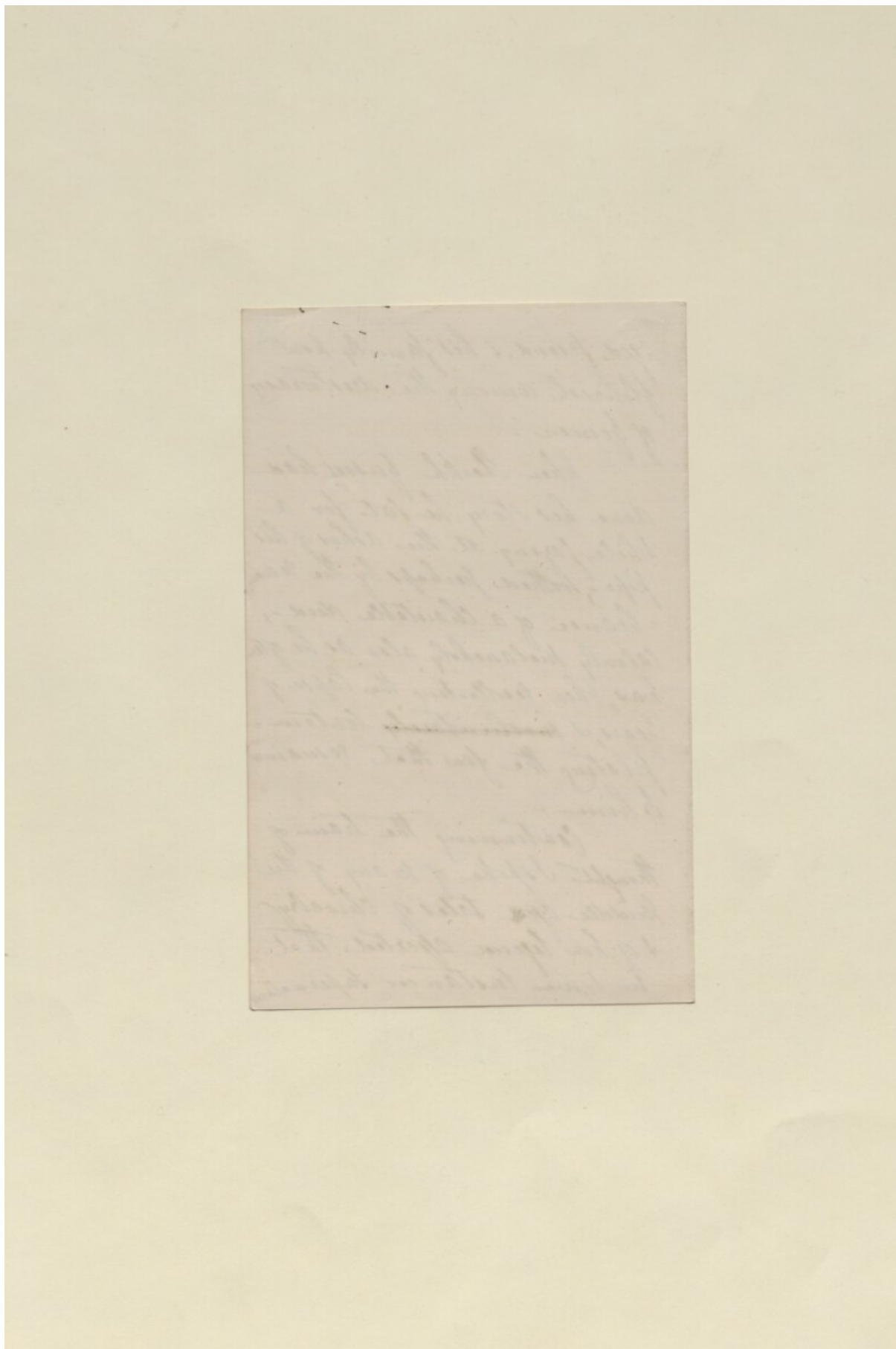


aged friend & his family how<sup>(33)</sup>  
flourish among the Aristocracy  
of Yemen -

When Sheikh Guroof had  
done his story, he sat for a  
while gazing at the ashes of his  
pipe, soothed perhaps by the remem-  
-brance of a charitable deed,  
calmly melancholy also as he often  
was, when recollecting the lapse of  
years, & ~~involuntarily~~ contem-  
-plating the few that remained  
to him -

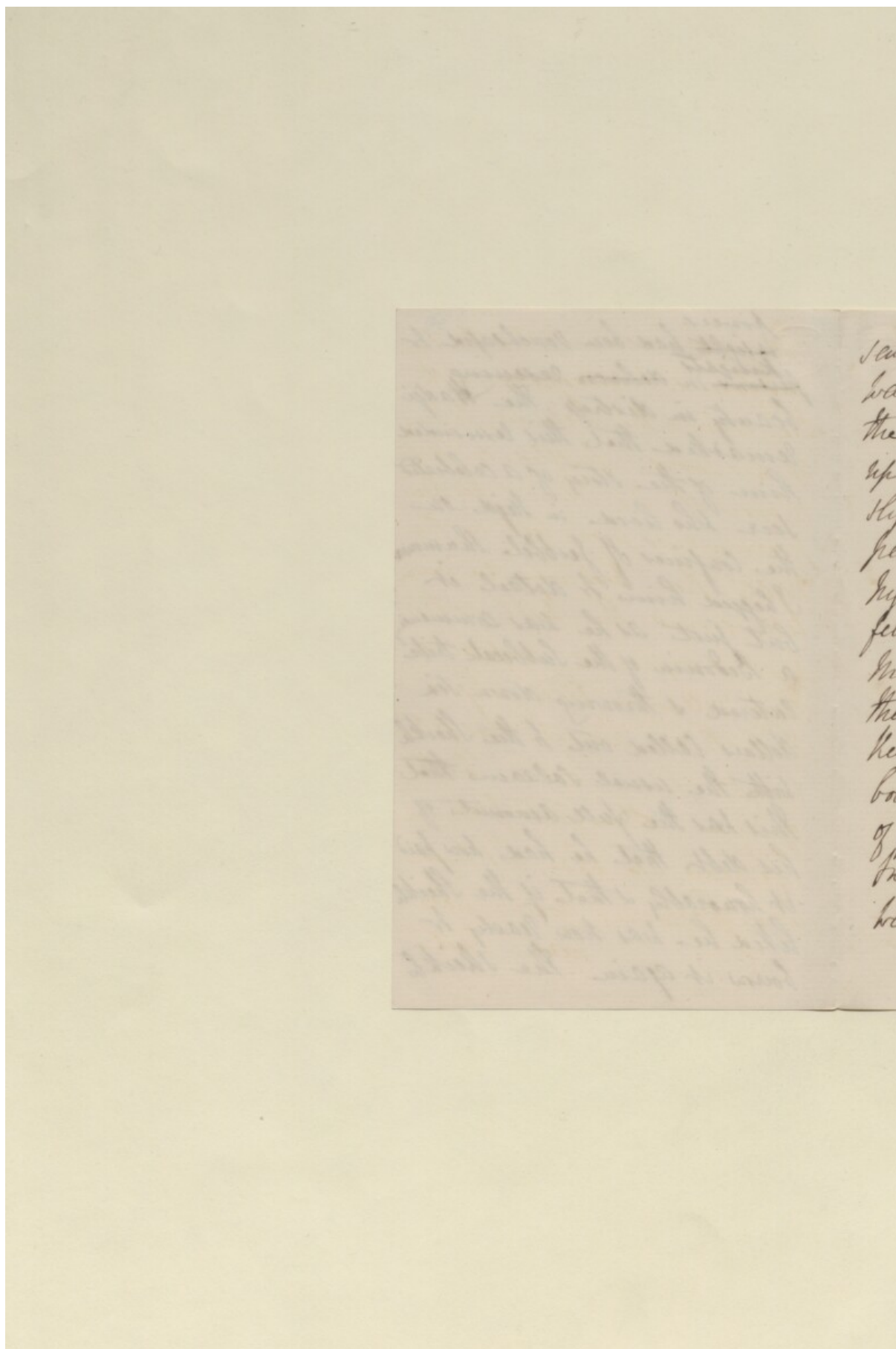
Continuing the train of  
thought I spoke of many of the  
Middle age tales of chivalry  
& of how legend asserted that  
in some instances supernatural







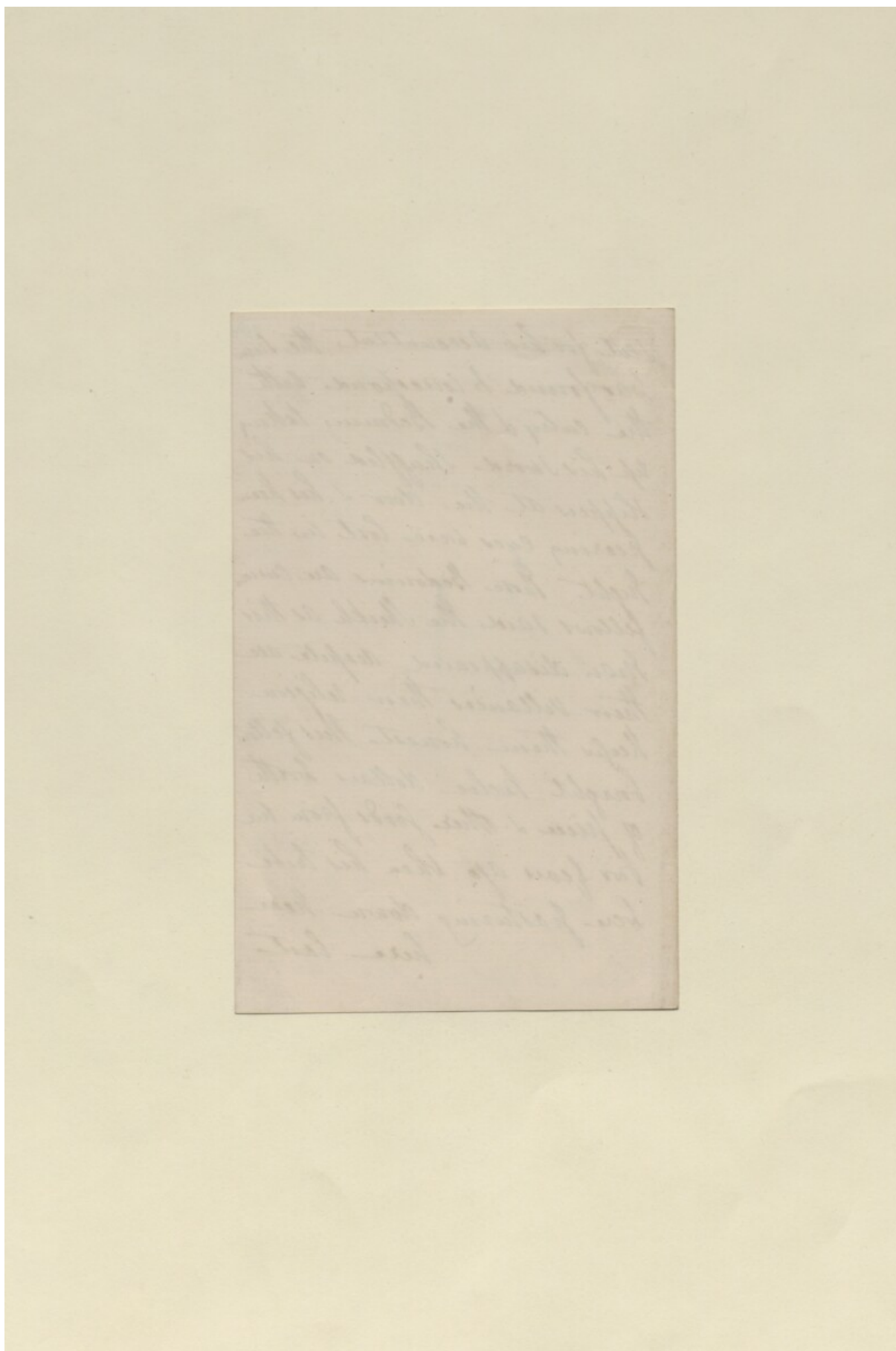
17 powers  
insight had been vouchsafed to  
~~him~~ <sup>himself</sup> in ~~his~~ <sup>his</sup> seeing  
beauty in distress. The Hadji  
remarked that this reminded  
him of the story of a celebrated  
seer who lived in Mecca on  
the confines of Jubbel Shummar.  
I begged him to detail it  
but just as he was commencing  
a Bedouin of the Subbeah tribe  
entered & throwing down six  
dollars called out to the Sheikh  
with the usual salutation that  
this was the full amount of  
his debt that he had now paid  
it honorably & that if the Sheikh  
liked he was now ready to  
borrow it again. The Sheikh





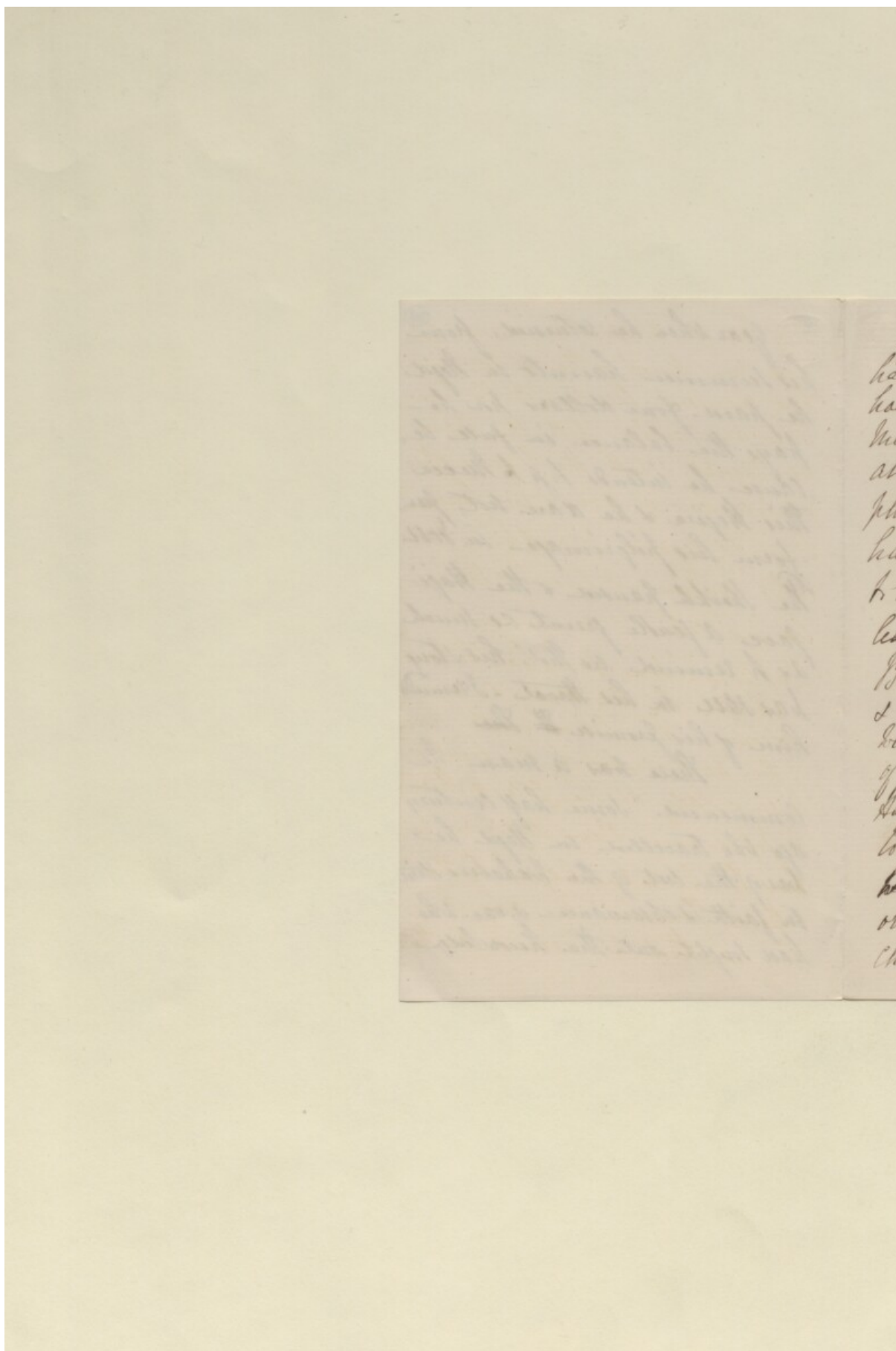
I sent for his accountant, the sum<sup>250</sup>  
was found to correspond with  
the entry & the Bedouin taking  
up his sword. Shuffled on his  
slippers at the door & his keen  
peering eyes were lost in the  
night. These Bedouins are curious  
fellows said the Sheikh as their  
men disappeared despite all  
their villainies their religion  
keeps them honest. This fellow  
bought twelve dollars worth  
of piece & other goods from me  
two years ago when his tribe  
were pasturing down near  
here last







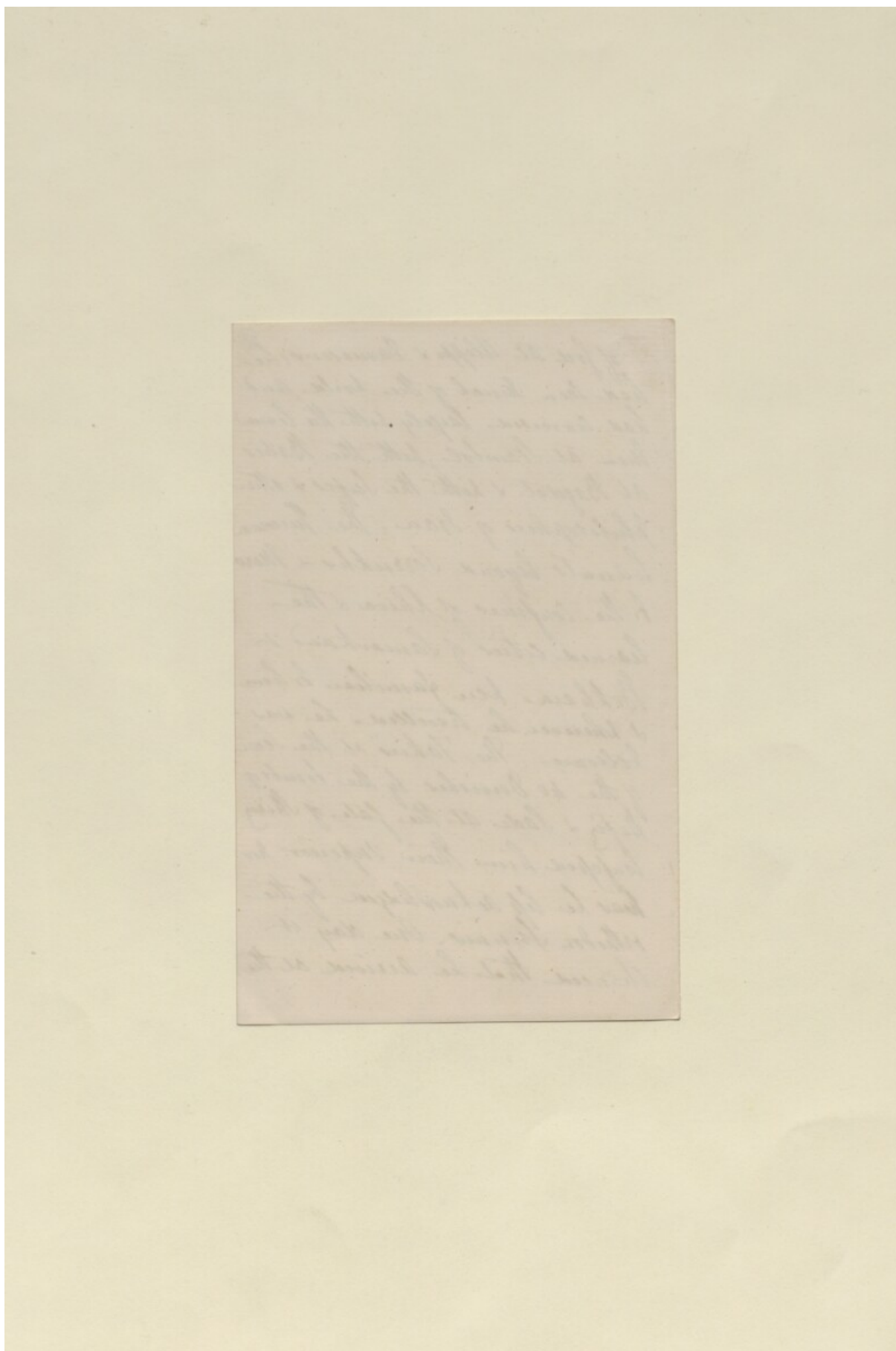
18 year when he returned from <sup>(36)</sup>  
his summer haunts in Nejd  
he paid four dollars now he  
pays the balance in full be-  
cause he intends to go to Mecca  
this Hajira & he dare not per-  
form his pilgrimage in debt.  
The Sheikh paused & the Haji  
pave a feeble grunt as much  
as to remind us that his story  
was still in his throat. I remind  
him of his promise. ~~He~~ <sup>Then</sup>  
There was a man he  
commenced "some half century  
ago who travelled in Nejd he  
was of the sect of the Wahabees strict  
in faith & observance & one who  
had sought out the knowledge





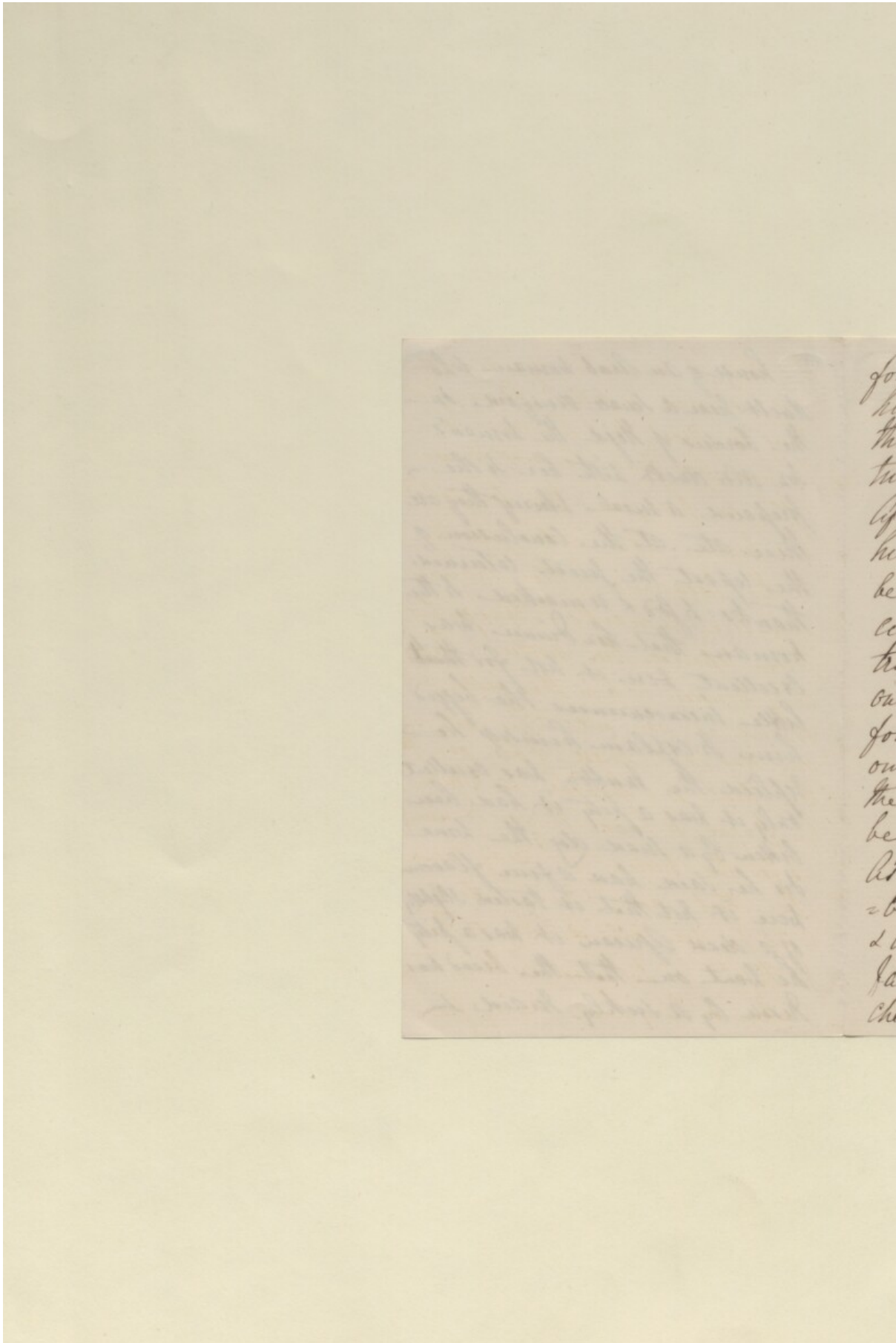
of Jod at Aleppo & Damascus; he  
had seen much of the world, and  
had conversed largely with the learned  
men at Stambol, with the Babes  
at Bagdat & with the Sufis & other  
philosophers of Iran. The Turan  
haunts beyond Serrukhs & Mero  
to the confines of Khiva & the  
learned cities of Samarkand &  
Bokhara were familiar to him  
& wherever he travelled he was  
welcomed. The Fakirs at the Serai  
of the 40 Dervishes by the tomb of  
Rufiq & Sadi at the gate of Shiraz  
confessed him their superior for  
as he left acknowledged by the  
orthodox Sunnis. One day it  
chanced that he arrived at the







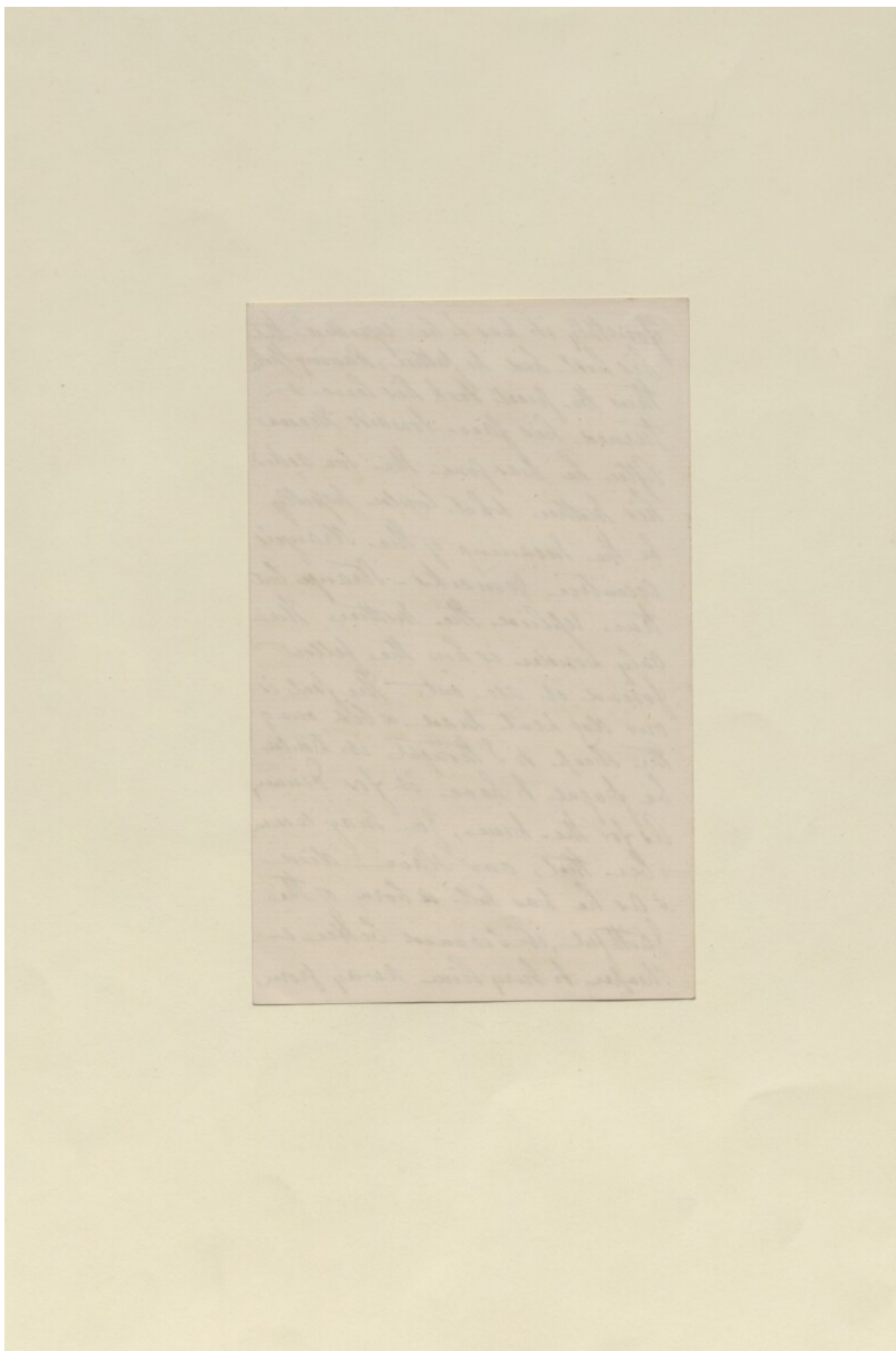
19 House of an Arab woman who<sup>32</sup>  
dwelt near a small vineyard, on  
the borders of Nejd; the woman's  
son also dwelt with her so she  
prepared a meal whereof they all  
three ate; at the conclusion of  
the repast the guest returned  
thanks to God & remarked to the  
woman that her dinner was  
excellent, here it was not for ~~that~~  
little inconveniences she begged  
him to explain himself he  
replied the mutton was excellent  
only it was a pity it had been  
bitten by a mad dog; the wine  
as he said had a fine flavour  
here it was not that it tasted slightly  
of a dead African it was a pity  
he went on that the bread was  
made by a sickly maid &





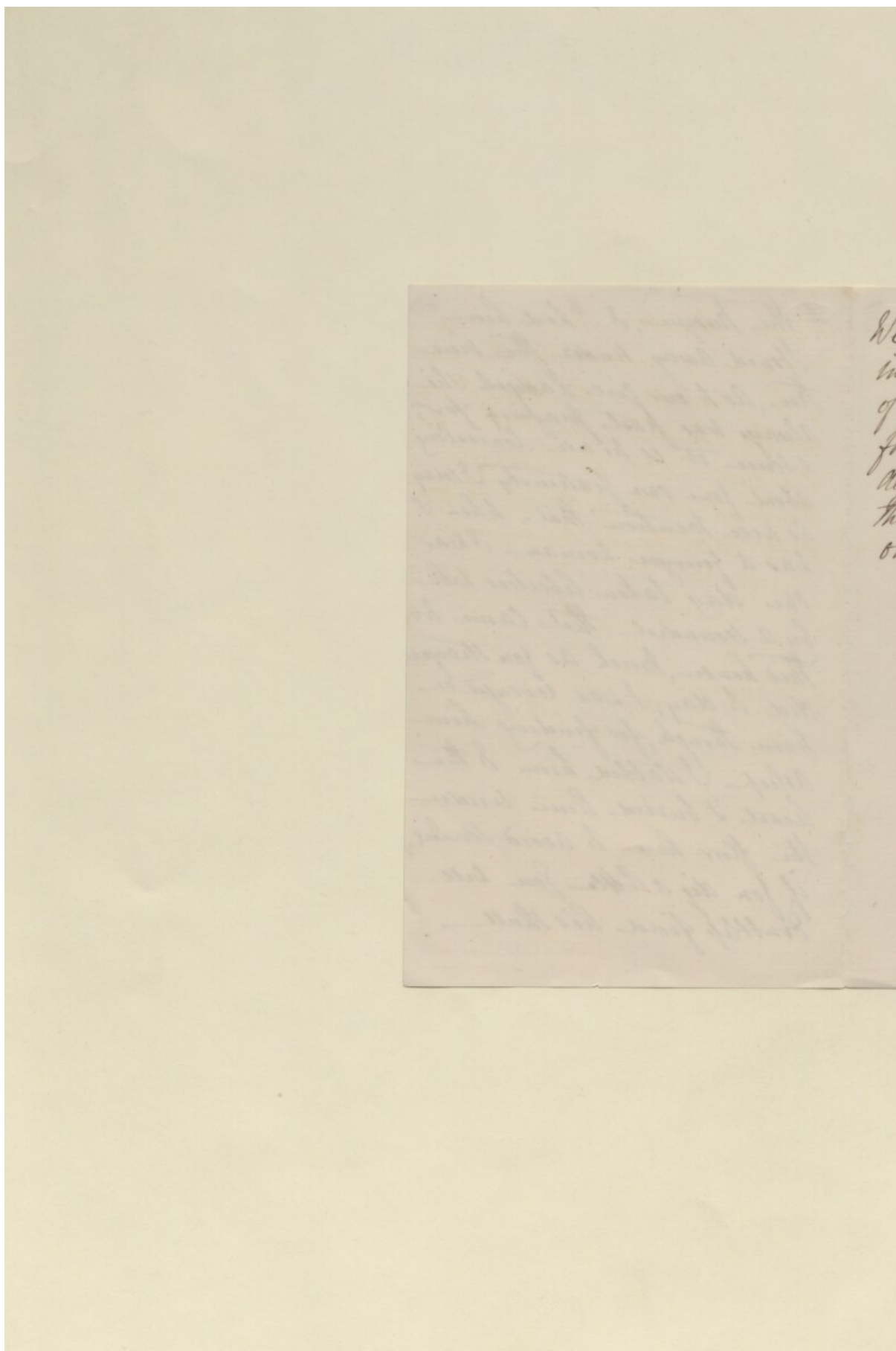
fourthly it has to be regretted that  
his host had no father. Having taken  
thus the guest took his leave &  
turned his face towards Mecca  
After he was gone the son asked  
his mother what could possibly  
be the meaning of the stranger's  
eccentric remarks - Strange but  
true replied the mother the  
only wonder is how the fellow  
found it all out. The fact is  
our dog beat Mad & bit one of  
the sheep & I thought it would  
be fatal to have it for dinner.  
As for the wine, you may remem-  
ber that our slave died  
& as he was not a born of the  
faithful, it seemed better &  
cheaper to bury him away from







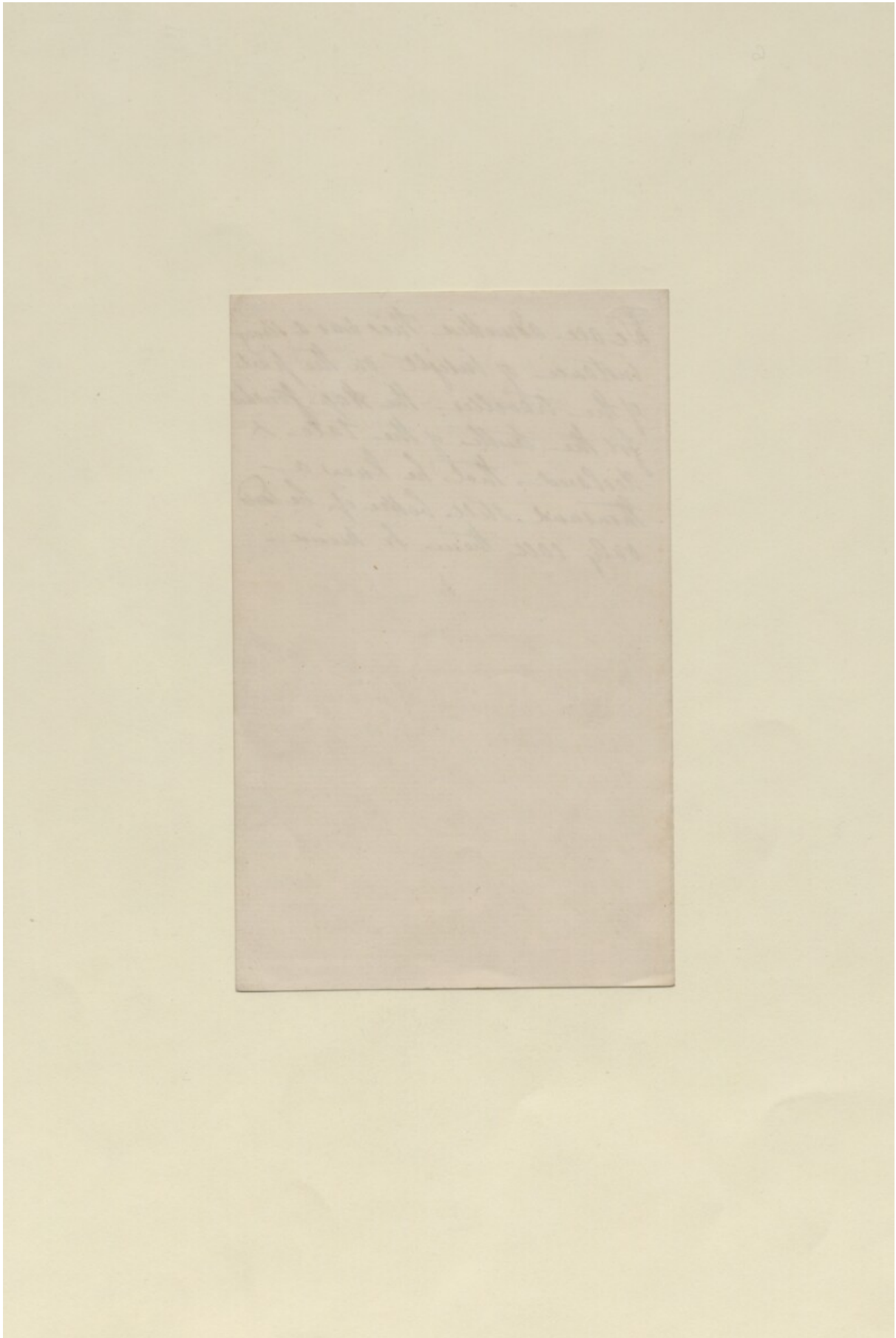
20 the Mosque, & I had him <sup>(40)</sup>  
Stowed away under the vine  
tree; As to our girl Kadigah she  
always was past prancing for,  
& since it is his use concealing  
about your own fraternity I may  
as well mention that when I  
was a younger woman I was  
one day taken liberties with  
by a scoundrel that came to  
this house, much as you straggle  
did to day; I was revenged on  
him though, for finding him  
asleep I stabbed him in the  
heart & buried him under  
the floor here to avoid scandal;  
if you dig a little you will  
drabblis find his skull.





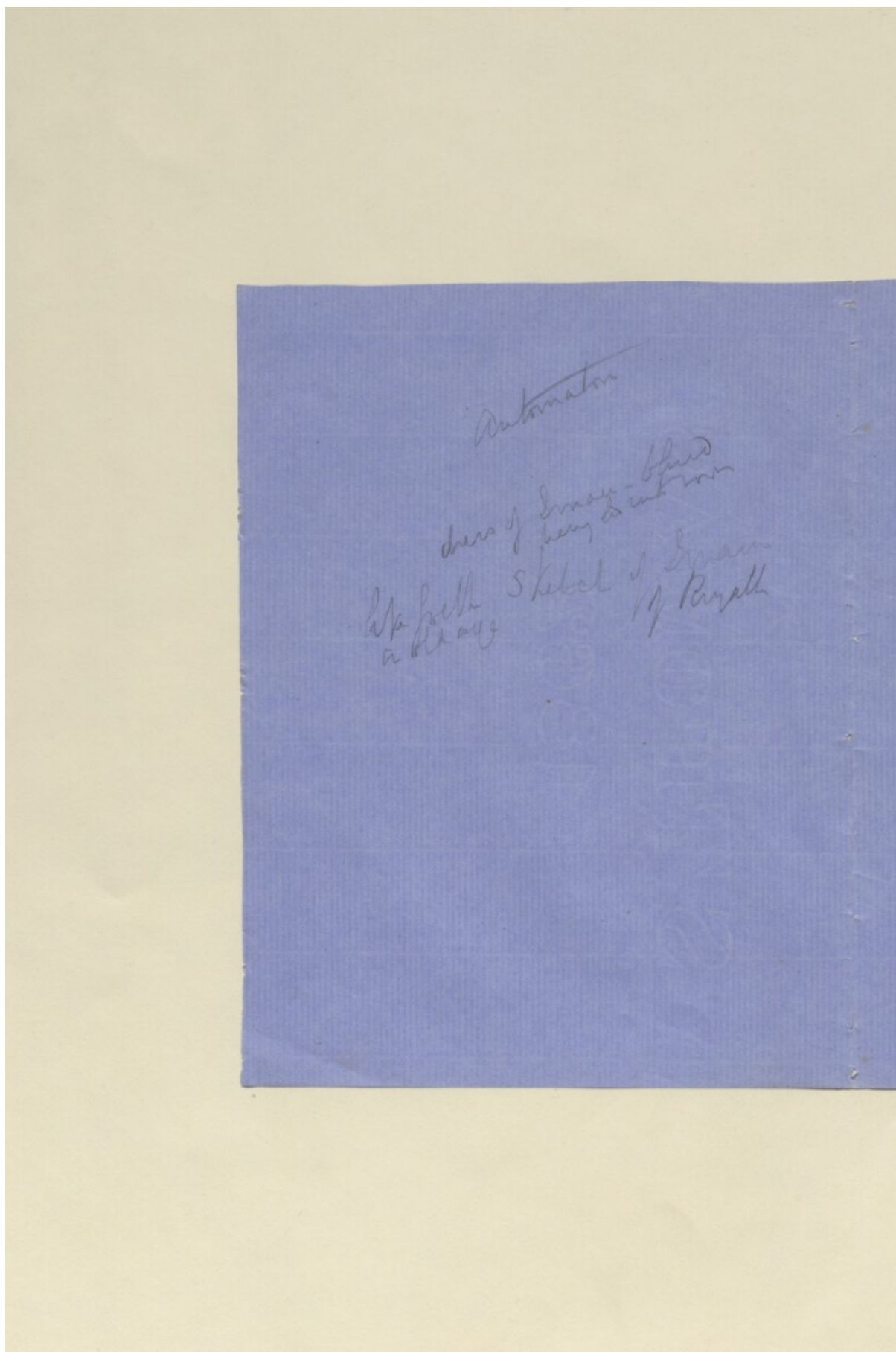
We all admitted this was a strong  
instance of insight on the part  
of the traveller. The Haji Foukhar  
for the truth of the tale &  
declared that he knew a  
thousand still better if he could  
only call them to mind.







②  
Sleep at Kharrut  
Sketch of road up to  
Riyadh Entry  
Sketch of house  
longer than wide black  
Black appearance -  
Call of the Prince -  
Interview as per note  
advising his remark that if man  
cut off from the world that is his  
status he is still an independent  
someone & fears no one -  
Call of Mahbub the  
English - talks about Singapore  
Pamphlets - and about our  
proceedings in regard to the  
slave trade -  
Trip to Set  
where one letter





El-Rhoda - (43)  
A District stretching from  
No town of this name. -  
Chief town El-Huffuf where  
Ginnin named (has been of the former  
at present) resides.  
The first of El-Rhoda is two  
marches from Khutuf. The town El-Huffuf  
is four marches from Khutuf.  
From El-Huffuf to Hajir  
marches. Principal groups of families  
among the date groves of El-Rhoda are  
El-Harrah El-Haghl  
Ayn Najim Binnakheraisan  
Sakh F. is a source about two  
hours from Hajir where the owner feeds  
some of his horses. - from South to North  
There is a vent cave in a  
mountain called El-Gharrah some three  
hours from Hajir.





Hafork means a succession of sand mounds.  
The Gehnas slopes I mentioned through Hafork  
into the Khub ul Khali.



General description of  
country - Political position  
& relations with the British  
as described by the British  
as British Lord and absolute  
Power - the most absolute  
despotism. I could imagine - / feel  
of power as a dignity as  
well as religion -

His revenues -

tribute -

tribute -

menal arms.

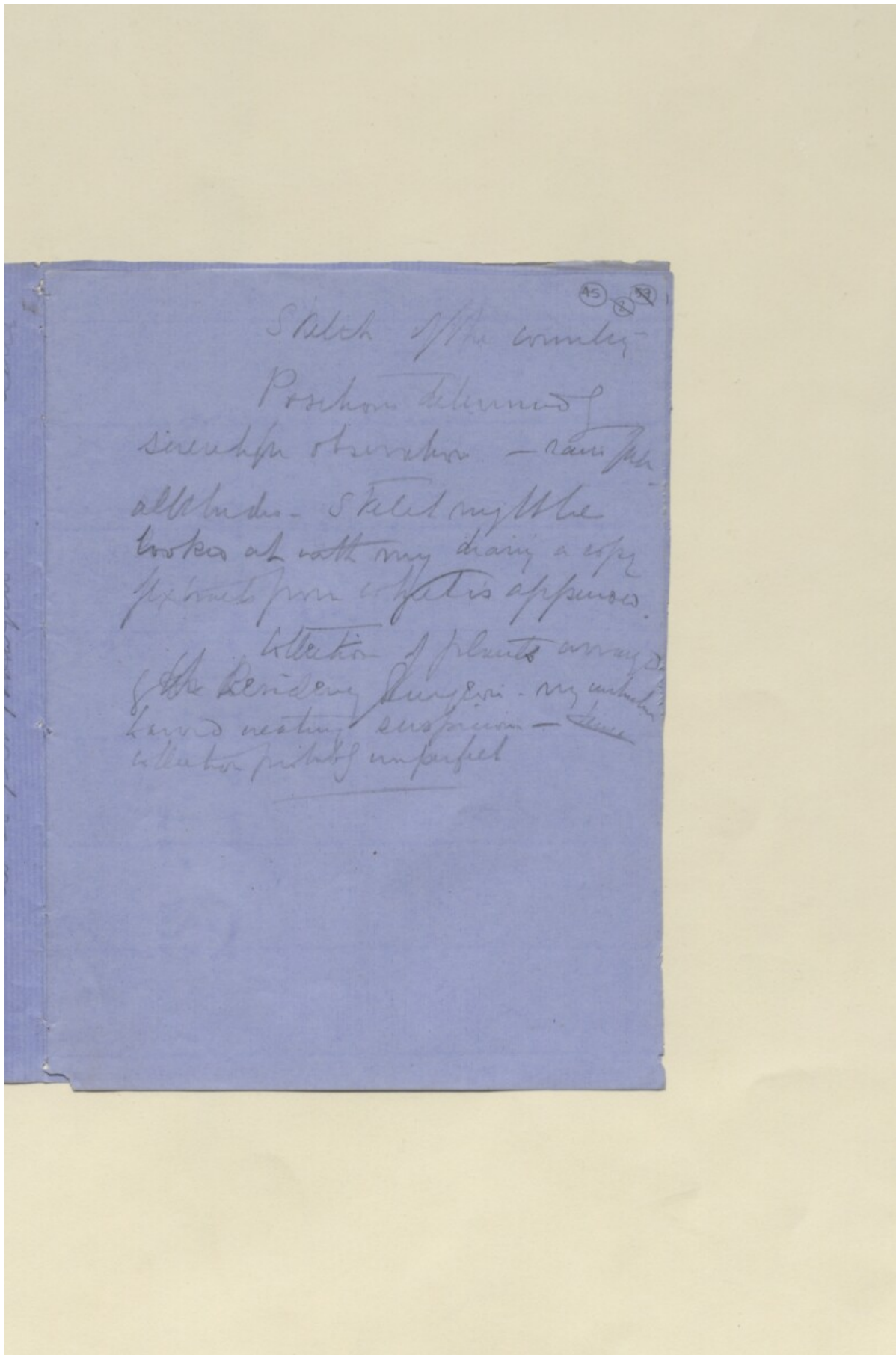
Imam's confession of  
the and nature of his kingdom  
and the defect of his  
dynasty as such. That he was  
not content - and desired to know  
what I had to say.



to all under him as nothing. Sir W.  
Ramsden's home. The assurance being taken before  
after my departure that he was very pleased  
with the result, that for the future he would open  
a new book of relations with us & that he would  
write me & keep all his proceedings connected with  
in direct communication with me.

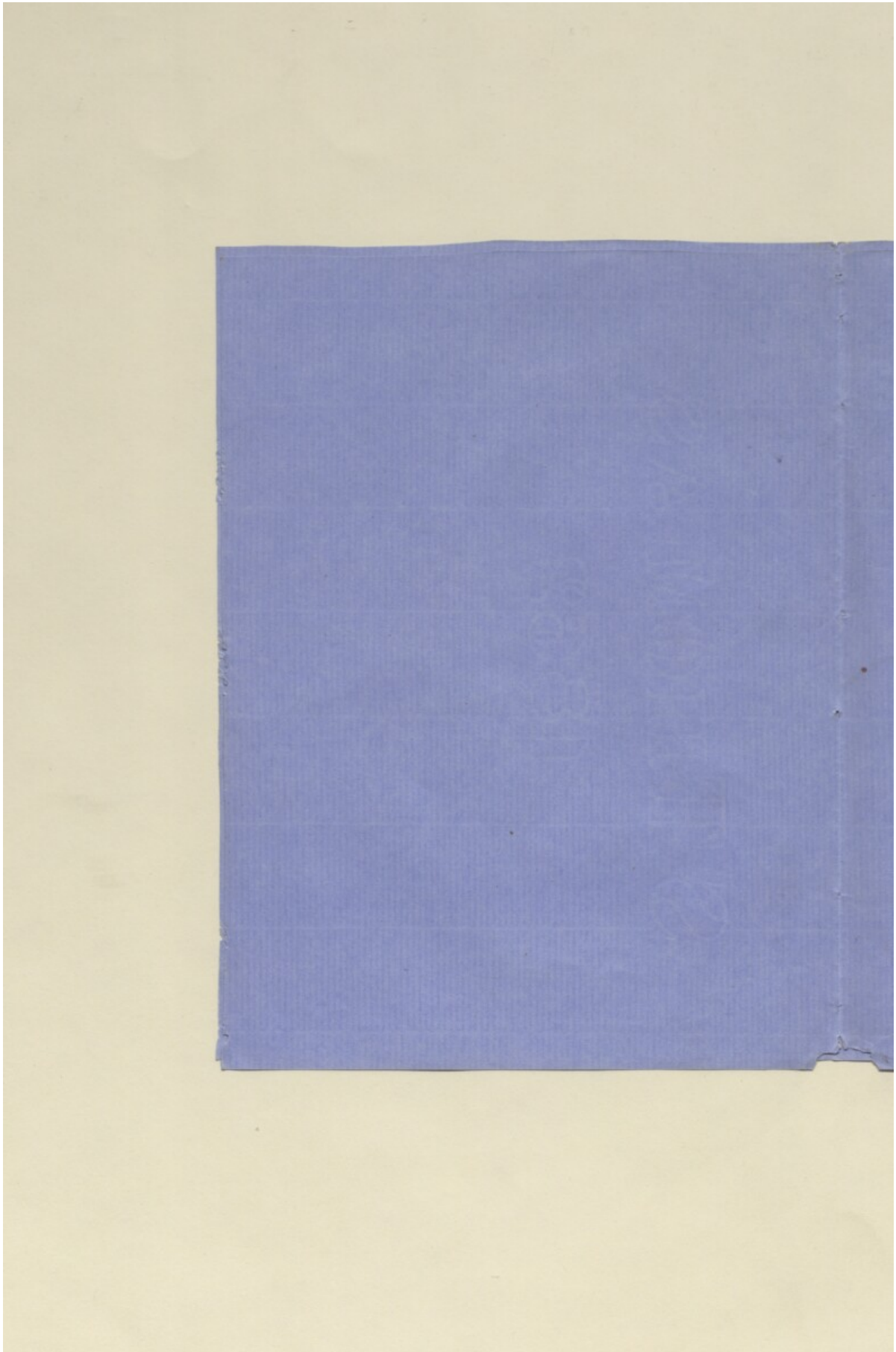
We indirectly expected me to  
allude to the Amman Sultan's proposition  
for appropriation. But I thought it better  
not to commit myself to any word on this  
matter until I had had conversation with  
him before so far as possible on this matter.

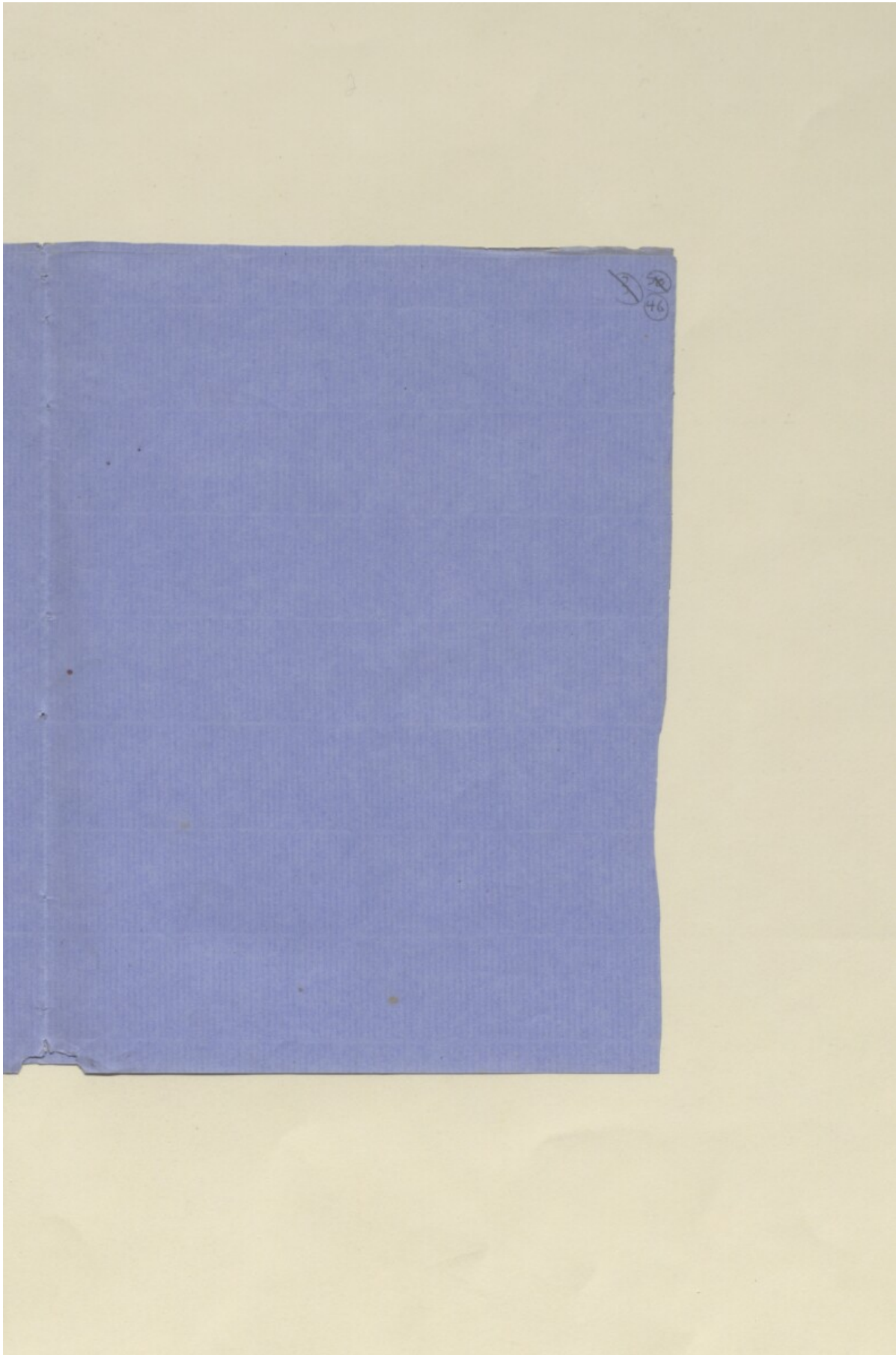


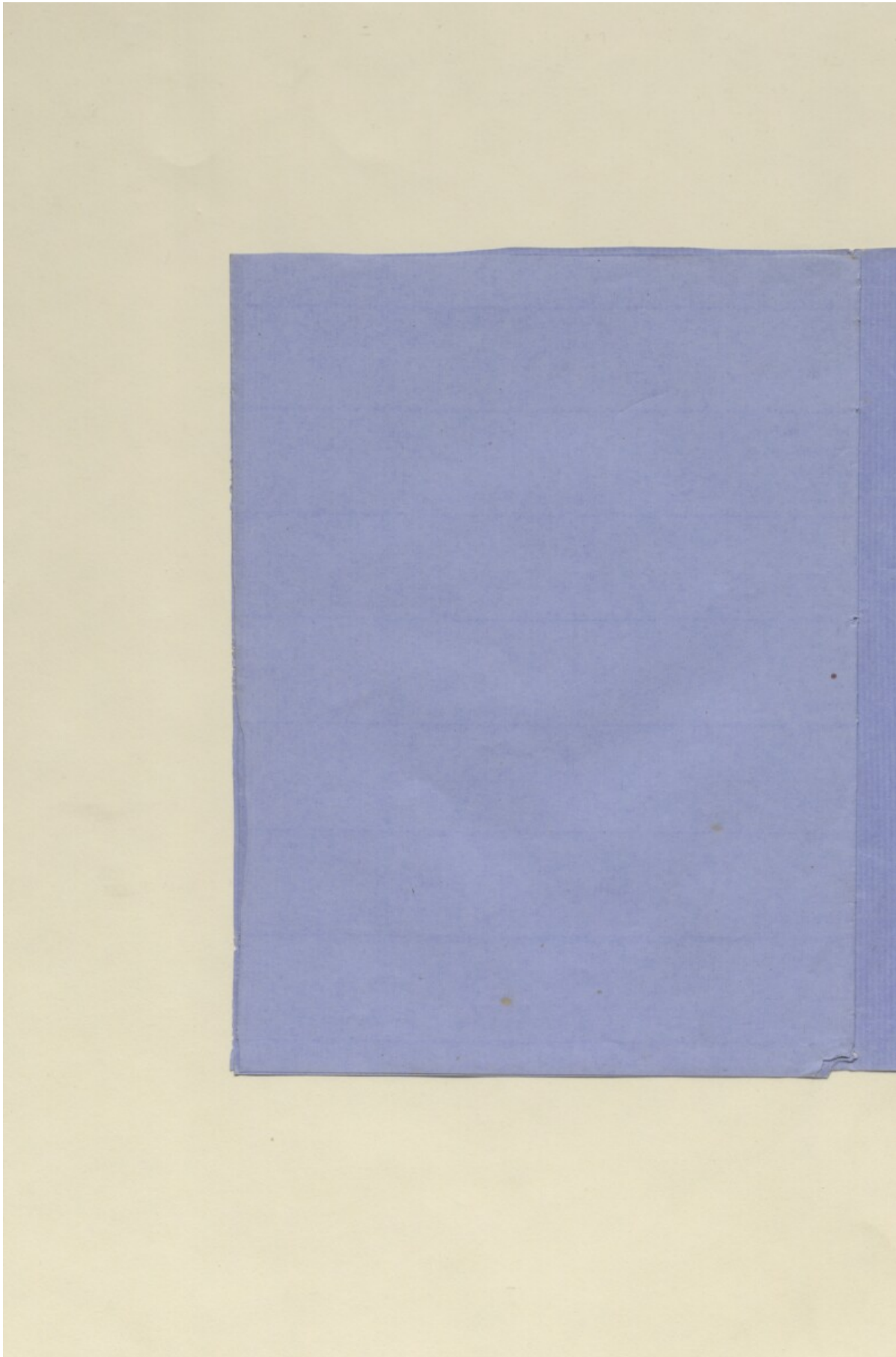


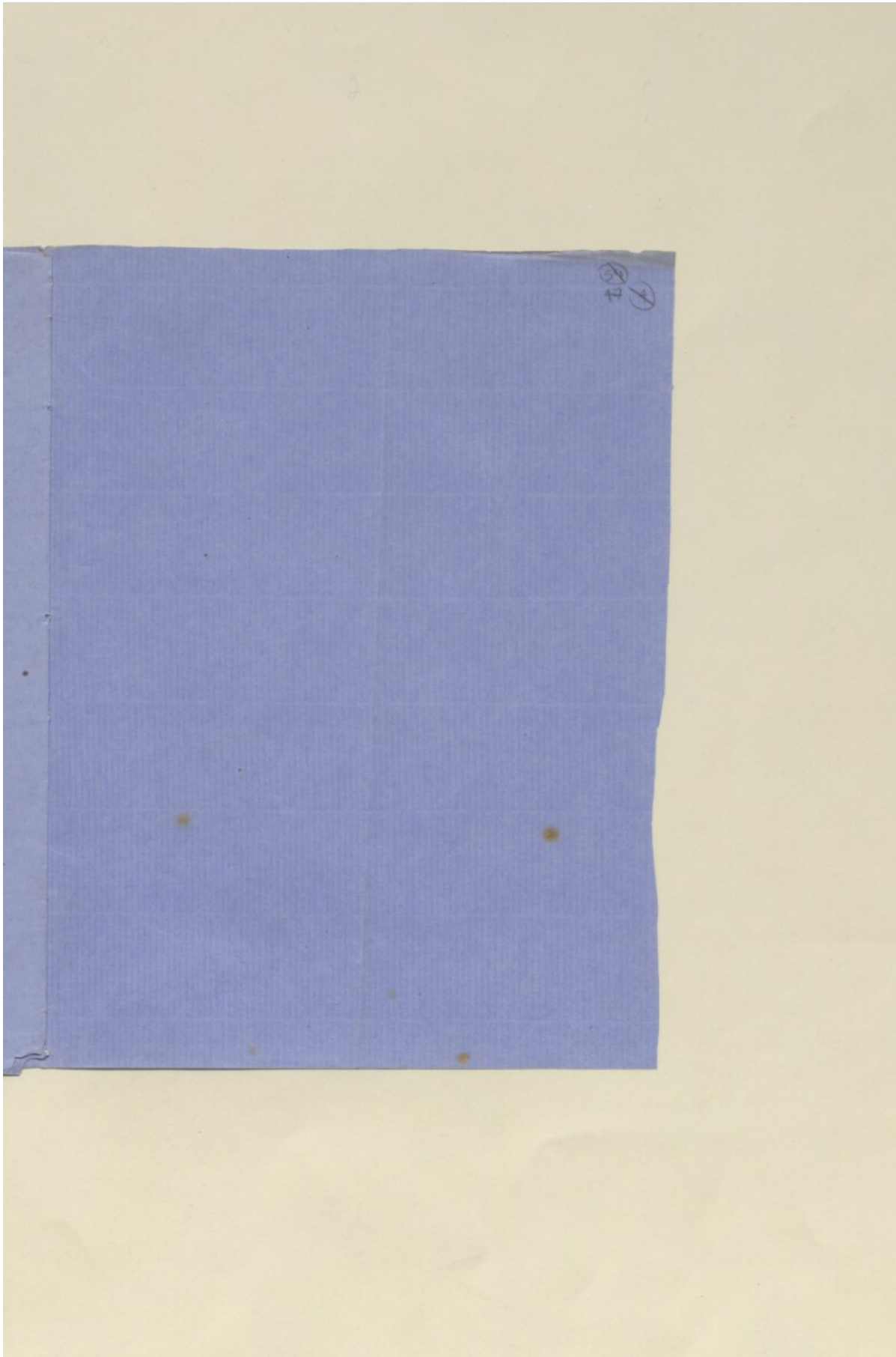
Sketch of the country  
Position determined  
search for observation - rain for  
all birds - Sketch might be  
taken at with my drawing a copy  
for book from which is appended.  
Attention of plants among  
of the Bendery Surgeon - my interest  
land nesting suspicion - some  
collection probably imperfect



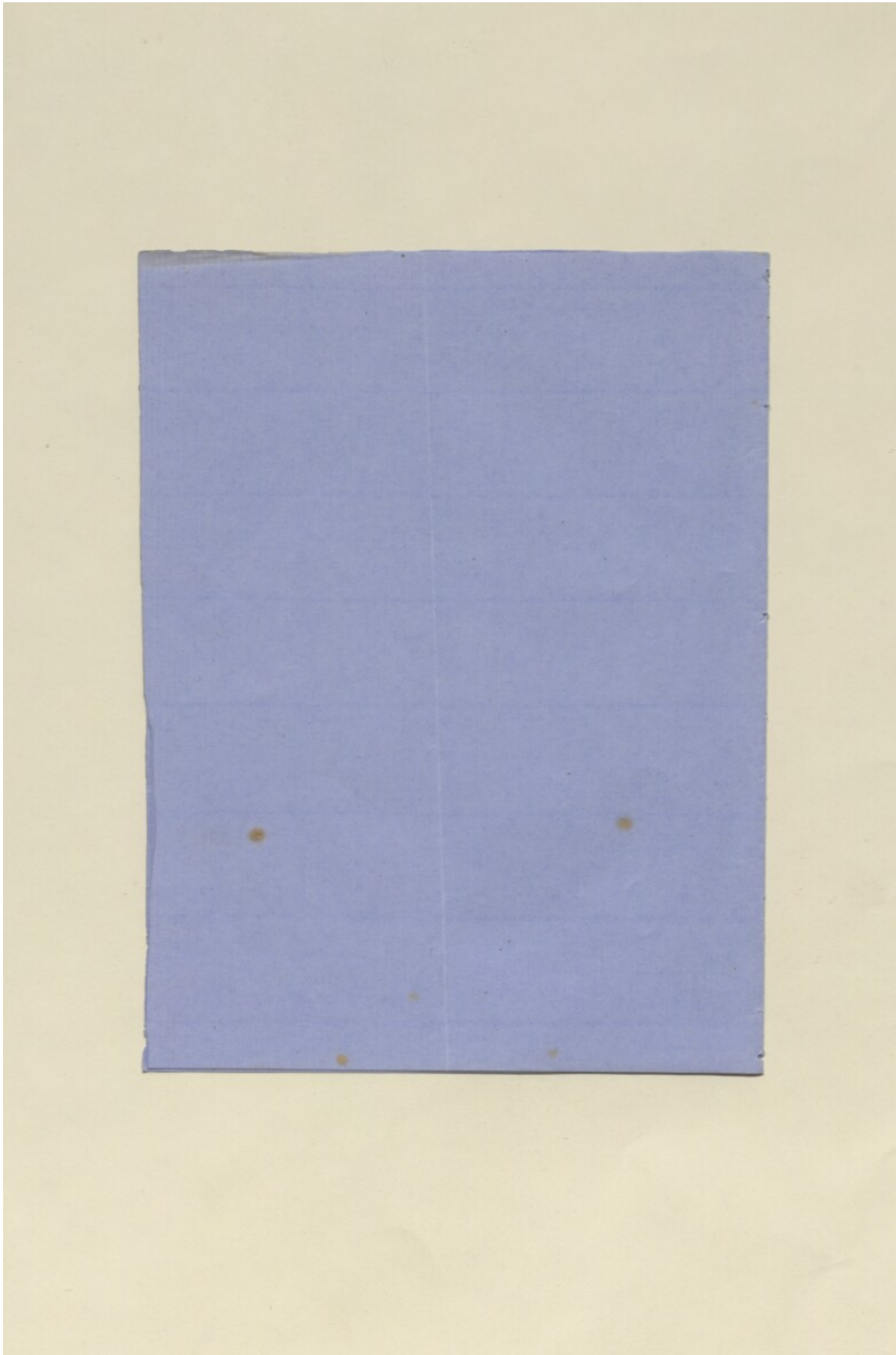












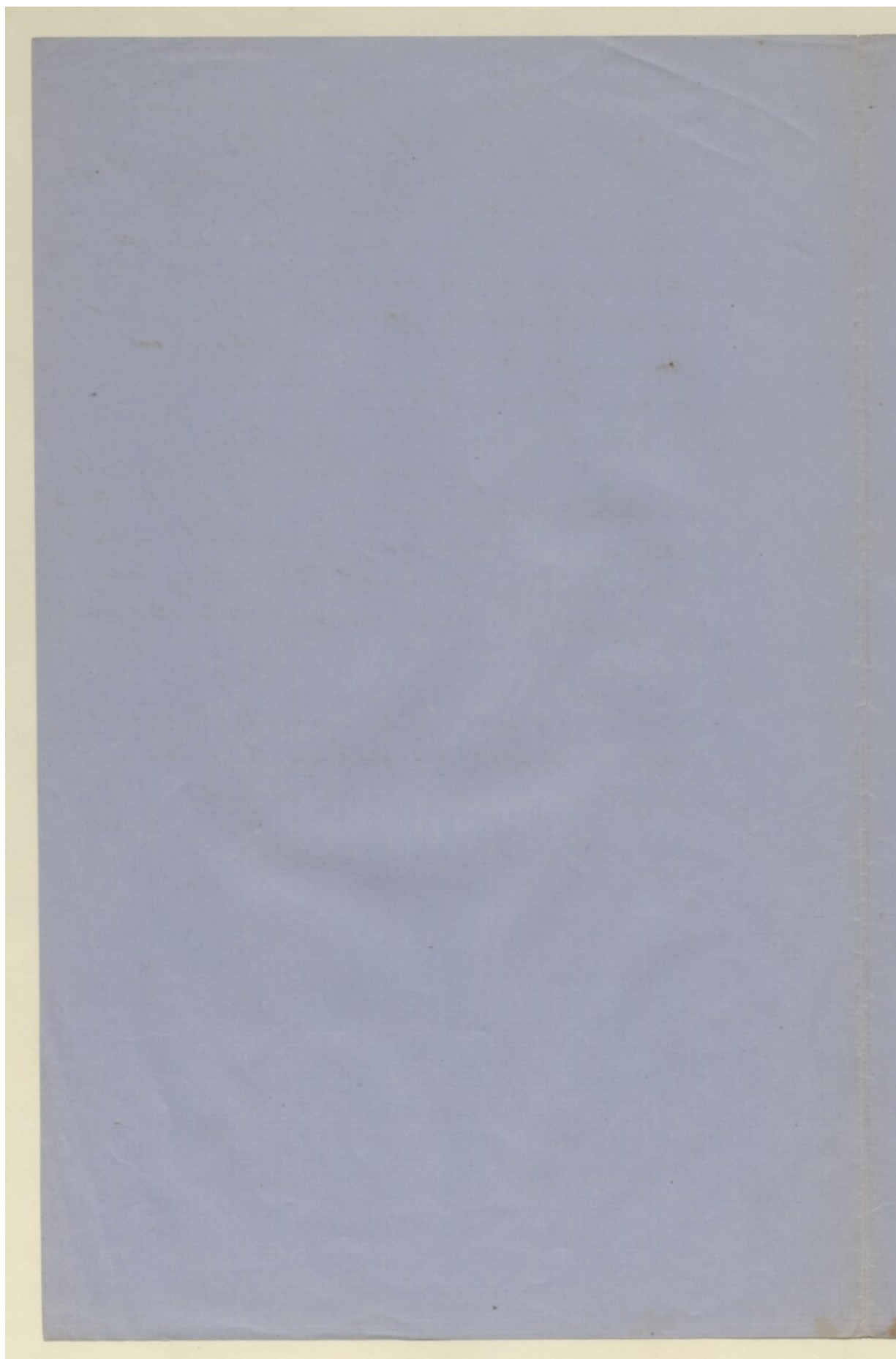


42

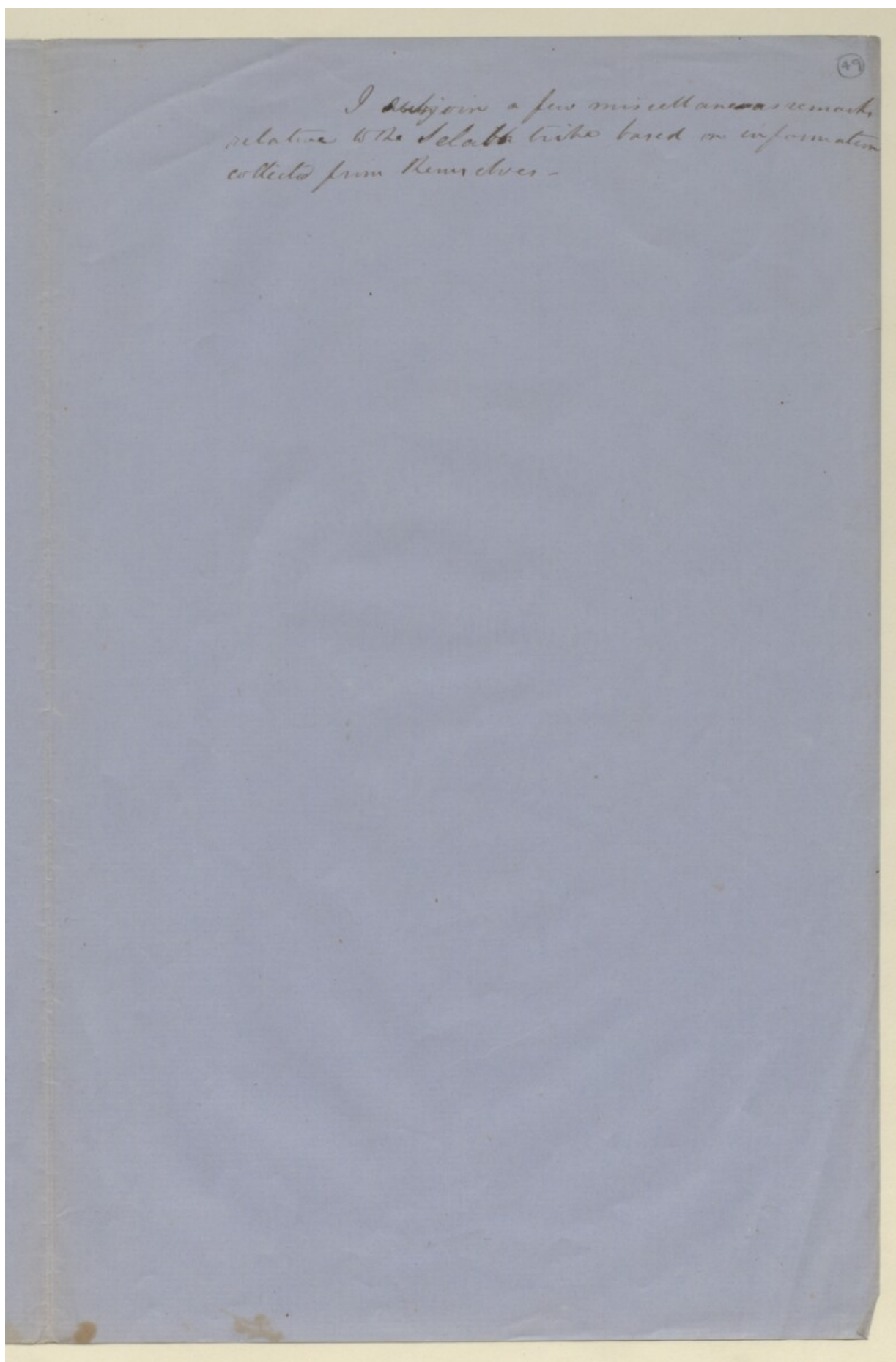
I have not as yet found any existing  
ceremonies of sun or fire worship. It is vaguely  
stated however that people of these religions are  
like found in the direction of Ad Yamama -  
Some of the Arabs nevertheless bear names obviously  
derived from the old worship for instance my host  
at Koweit was one Yusef bin Bader. Bader  
meaning the moon. Again I have seen a name  
means the sun. & I know the name of a woman  
is from Divia.

It is perhaps known to you that the  
Mundery ghatch and Ocas in that Gulf derive  
their names respectively from Medina and  
Mecca being traceable to a colony of the  
prophets own tribe of Koreish who fled from  
Arabia -

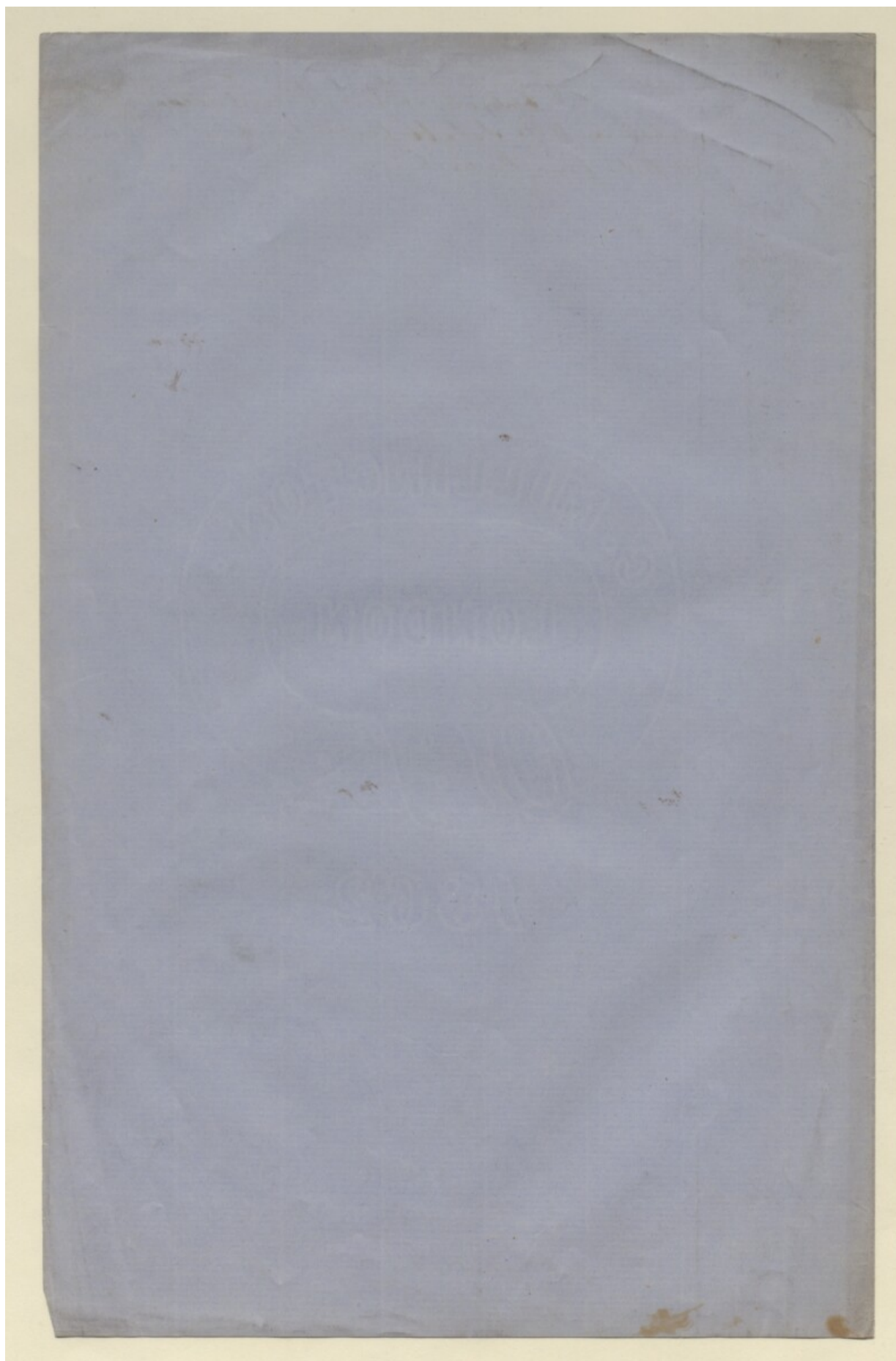
I append a rough sketch map showing  
approximately the distances and bearings of  
the places mentioned in the above paras -







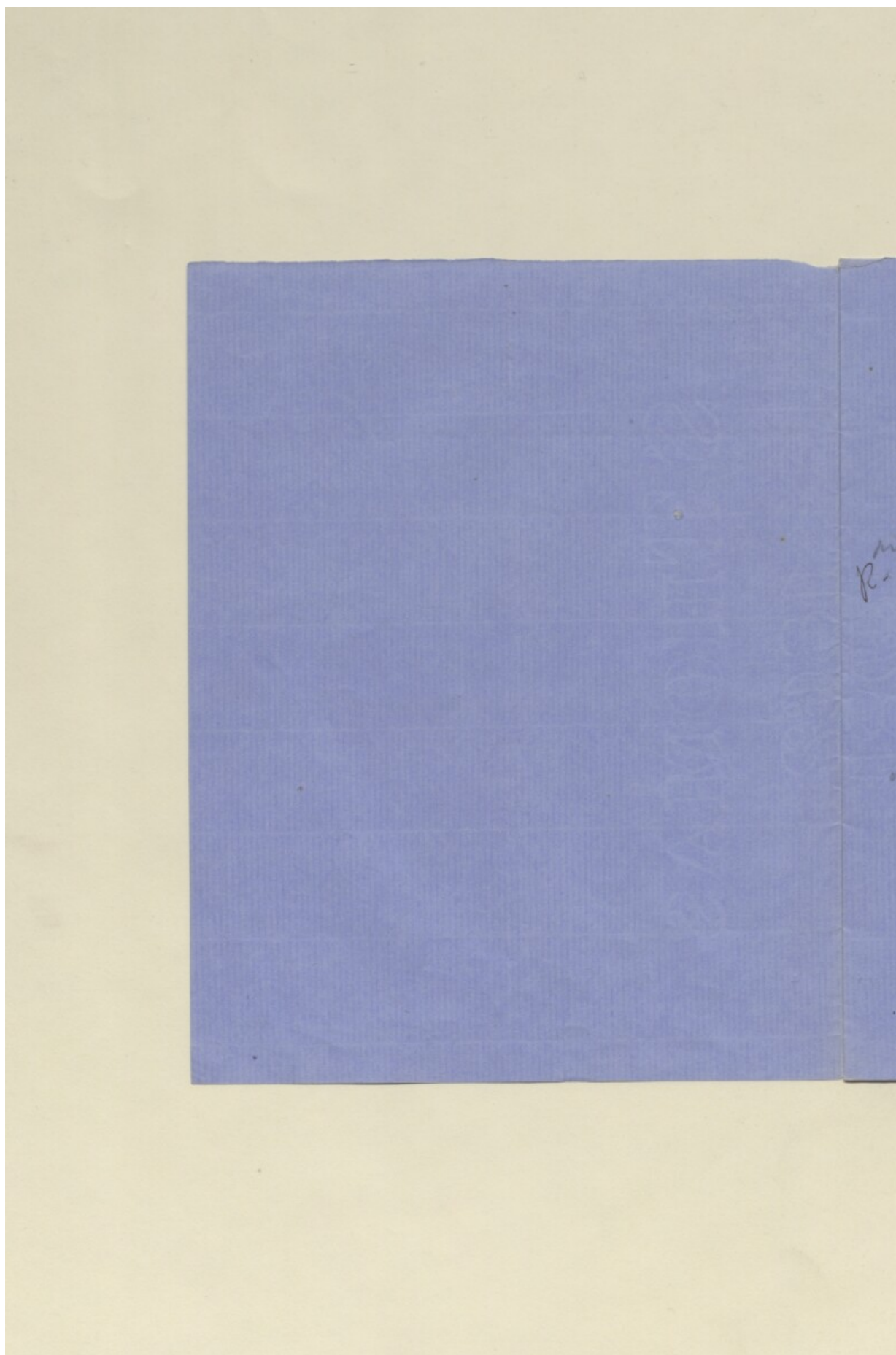






MSS EUR F126/59

The *Seleb* or *Selebn* are so called because on certain festivals and particularly on their marriage or encirclement they fix the wooden cross dressed in red cloth and ornamented on the top with feathers at the door of the person married or encircled as signals for the people to collect there and dance & rejoice around it. The word *Seleb* means a cross. Some interpret the name as *Golb* or *Es-solb el-Arab* i.e. <sup>from the back of the Arabs or</sup> pure Arab & descendants of Arabs - *Golb* meaning the back of the Arabs - Median Arabs contradict this and call them the outcast or low caste - and have a tradition asserting that when Nimrod wanted to cast Abraham to the fire, some angels had come to protect him - The Evil or Satan assuming the form of a man, came to persuade the people <sup>if they were they</sup> that committed any shameful crime on the occasion the angels would disappear and would not be able to protect Abraham from the fire - One of the Arabs then cohabited with his own mother and the angels fled - but the Angel Gabriel being sent





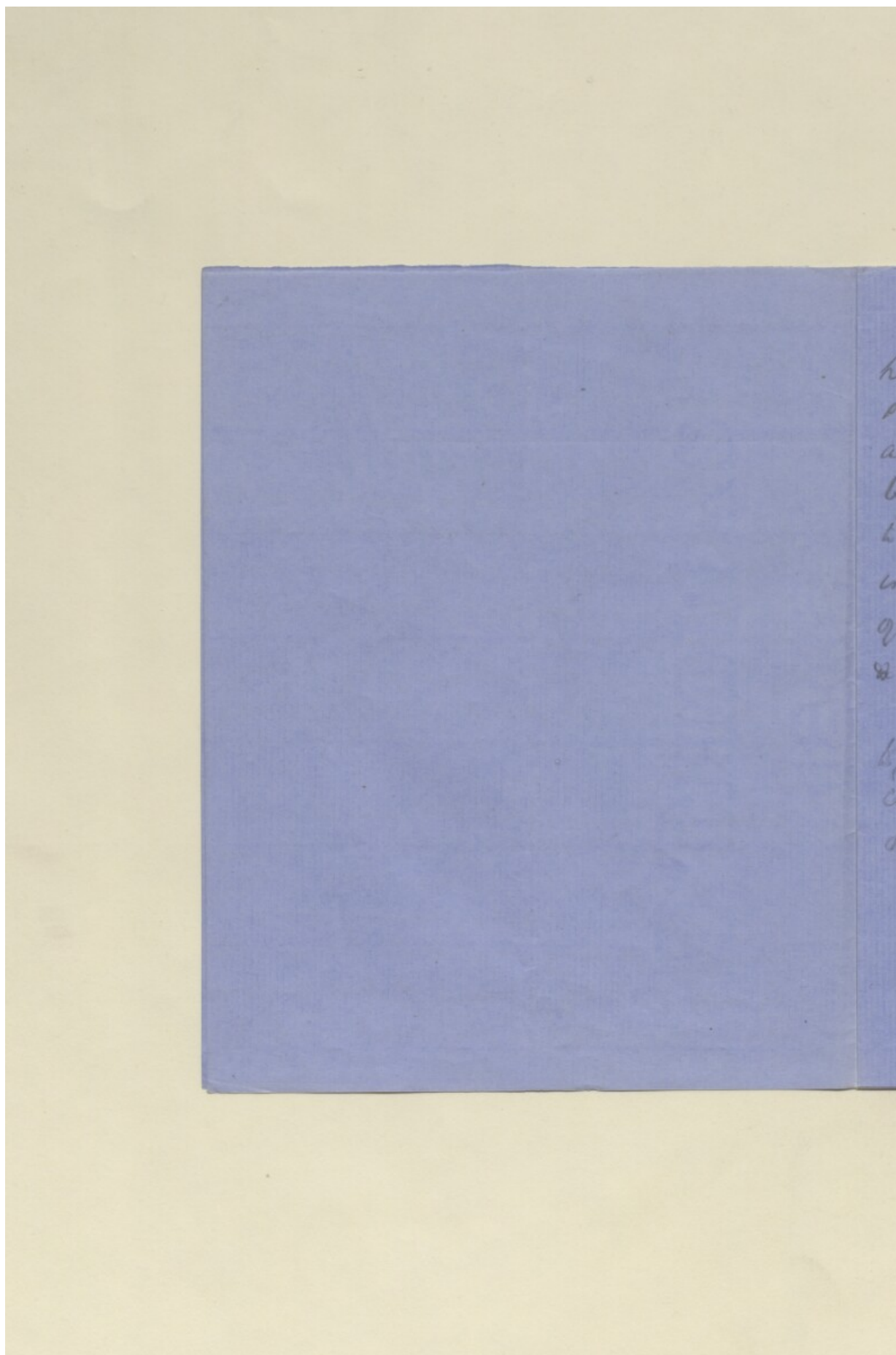


spot where the  
 caused the fire <sup>was made to acquire</sup> ~~inhabited~~ Abraham ~~was there~~  
 being changed into a garden or a place covered  
 with green herbs &c. The descendants of the man  
 then inhabiting his mother were & have ever  
 since been called Israhel.

The Israhel, who have emigrated into Egypt  
 and almost all <sup>now in</sup> ~~their~~ ~~Israhel~~ settlements outwardly  
 conform to the religious rites & ceremonies of the  
 Egyptians - but they are never seen too so  
 in their own places unless amongst Mohammedans.

They do not intermarry with the Arab  
 tribe of Arabs - or that the Arabs do not, <sup>consequently</sup> ~~so~~ ~~do~~  
 because they take them as outcasts or inferiors  
 below the rank of a genuine Arab - This  
 feeling of the Arabs towards the Israhel is so far  
 that a Bedouin will not plunder a Israhel nor  
 will revenge a blood feud with him - And  
 if by accident a Israhel is plundered he can  
 claim his property - and the Bedouin will  
 be ~~very~~ too happy to restore it, that his good  
 name may not be dispraced amongst  
 his tribe -





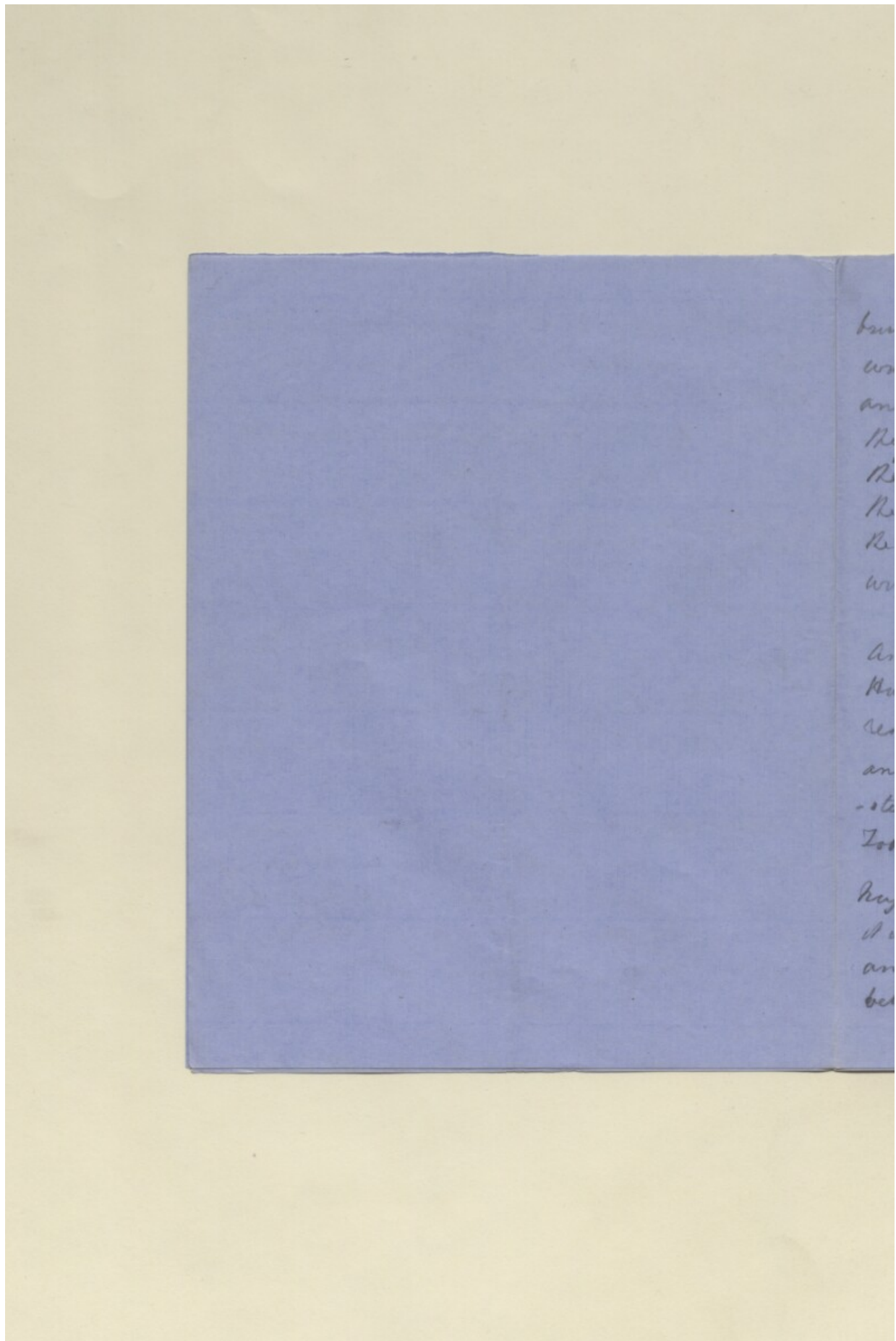


(52) (16)

Among every Arab tribe the Solahs have a chief man who has sworn to aid such a tribe to aid them in time of need - and in the event of them being plundered by one tribe they go to the other for assistance to recover their property - This assistance is <sup>not</sup> afforded <sup>by arms but</sup> by mere intercession of persons of one chief or tribe to the other - of the improbability of an Arab or Arabs plundering a Solah -

The Solahs have never been known to plunder - they say that they will never covet others property and would wish every one to do the same - ~~but~~ and that they have thought the Arabs the example and that is why the Arabs do not plunder Solahs

They are also very hospitable and if a stranger pass by their tents they will insist upon him to take some refreshment or at least water -







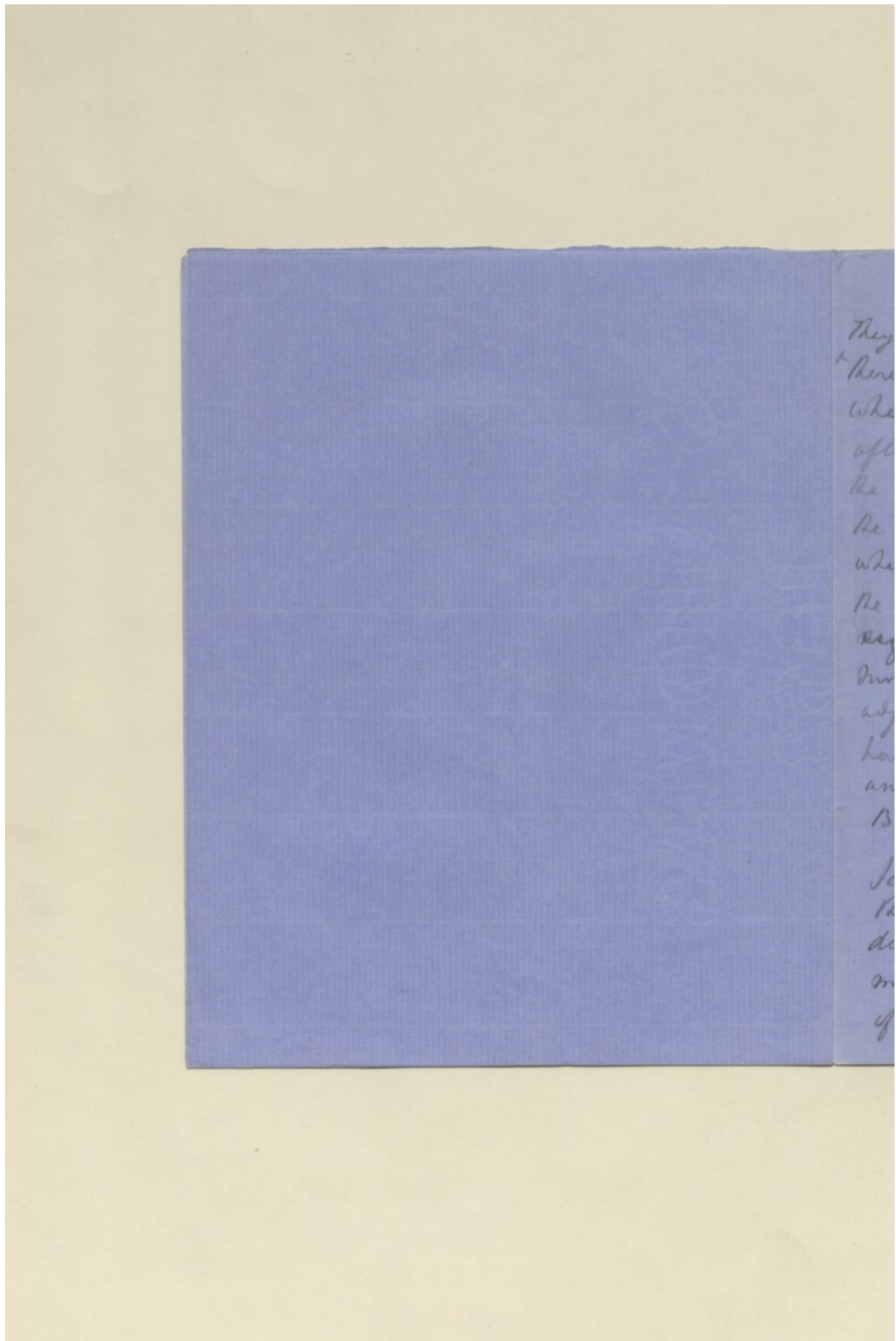
(53) (X)

They have no certain ceremonies for the burial of the dead - ~~Like the Mahomedans~~, they wash the dead, cover it with a white shroud and inter it with a prayer ~~after~~ afterwards. They kill a sheep and distribute it amongst the poor - or their neighbours & friends who attend the burial - When a white shroud or anything the like is not procurable - they dress the dead with a new skin of deer -

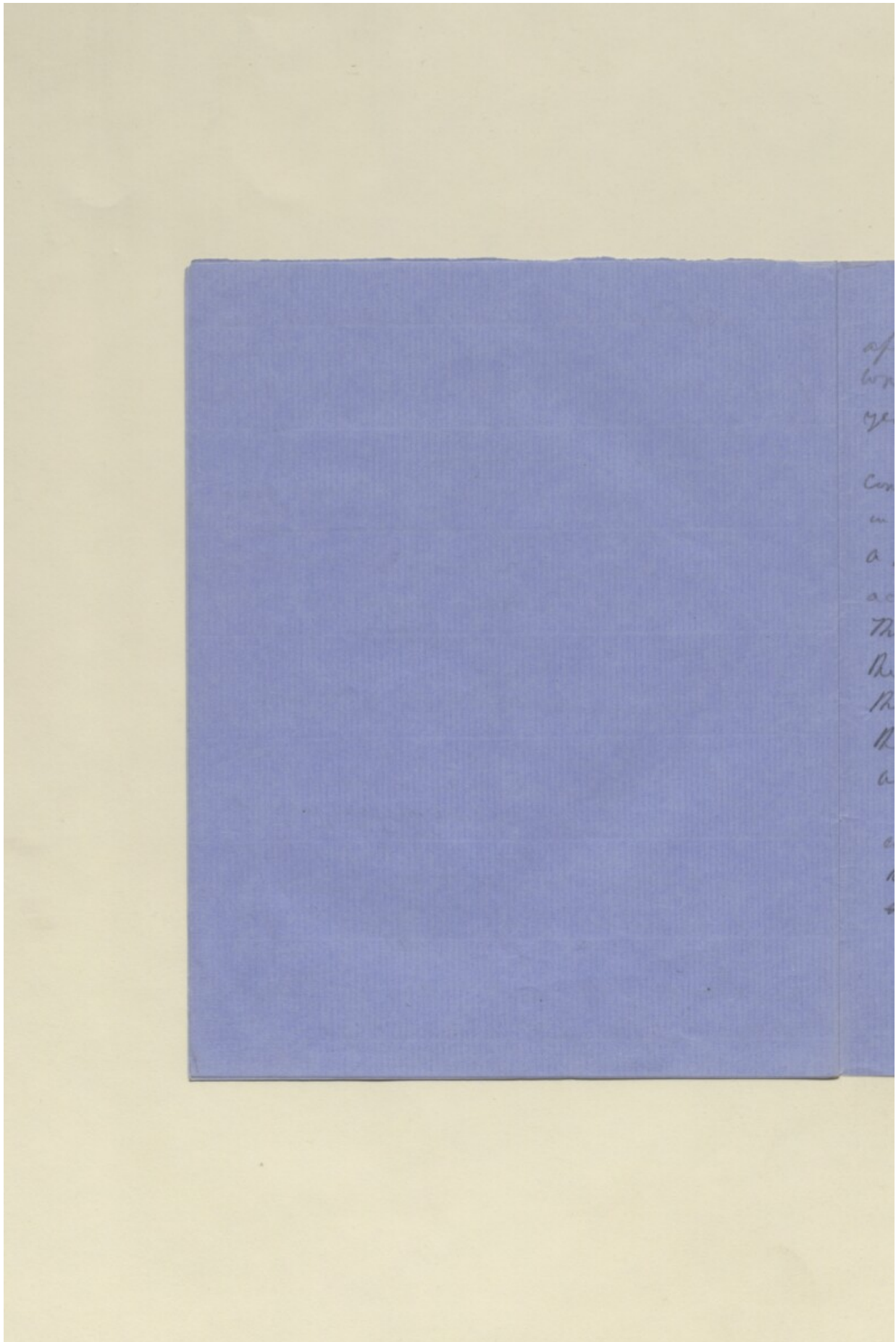
They have a reverence for the house of Mecca as also for a place of their own pilgrimage named ~~Harun in Irak a Mesopotamia~~ <sup>Harun in Irak a Mesopotamia</sup> - They likewise respect the polar star called by them the Jakh - and some also a great star in the South in a constellation called Iedy - the same with one of the ~~stars of the~~ <sup>stars of the</sup> Zodiac -

The country they emigrate to extends from Bay of B. to Irak a Mesopotamia & Tyria. In Irak it is said there are a great number of Meccan castles and some Mullahs & learned men - who have a better knowledge of their religion & descent -





(5A) ~~(48)~~





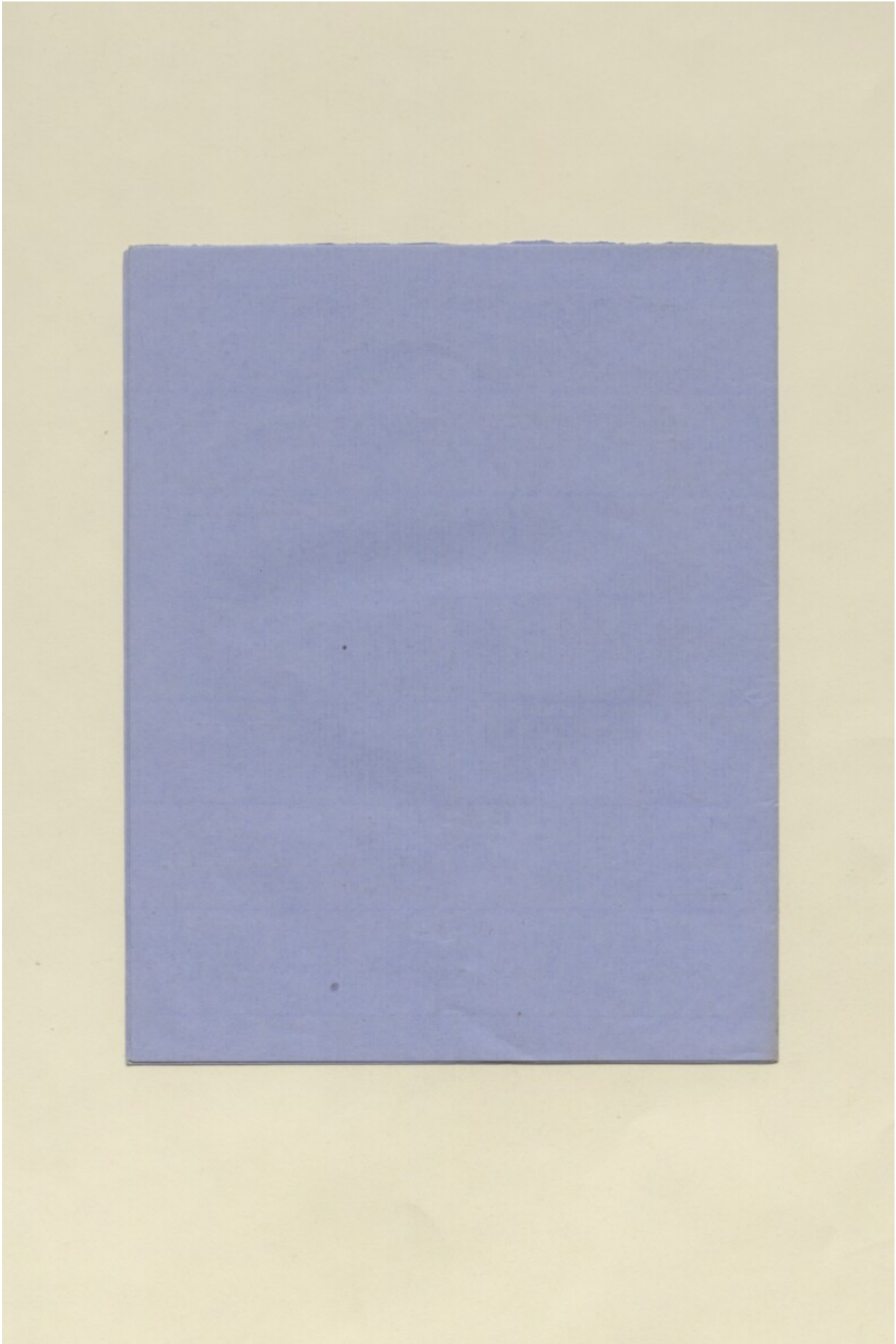


† They have to wash their children 40 days  
after birth, dipping them seven times into the  
water & out - They circumcise them when seven  
years of age at most -

† Marriage is performed by the mutual  
consent of the parties and their respective fathers  
in the absence of which, the nearest of the kin. And  
a bargain is made for paying a certain sum  
according to ability - to the father of the girl -  
This being done they go to an elderly man among  
the tribe or to a brother when practicable - and  
the latter after having three times asked them if  
they consented to the union, <sup>receiving a fee and</sup> they ~~with~~ <sup>are</sup> are  
allowed to cohabit with each other -

† As said before on both occasions of  
circumcision and marriage <sup>the even is fixed at the day</sup> some sheep are  
killed & food prepared ~~the even is fixed at the day~~  
~~and~~ and the people, relatives & friends  
collect there and feast with the host -  
that is to say any invitation being rec<sup>d</sup> - the  
even meaning all -



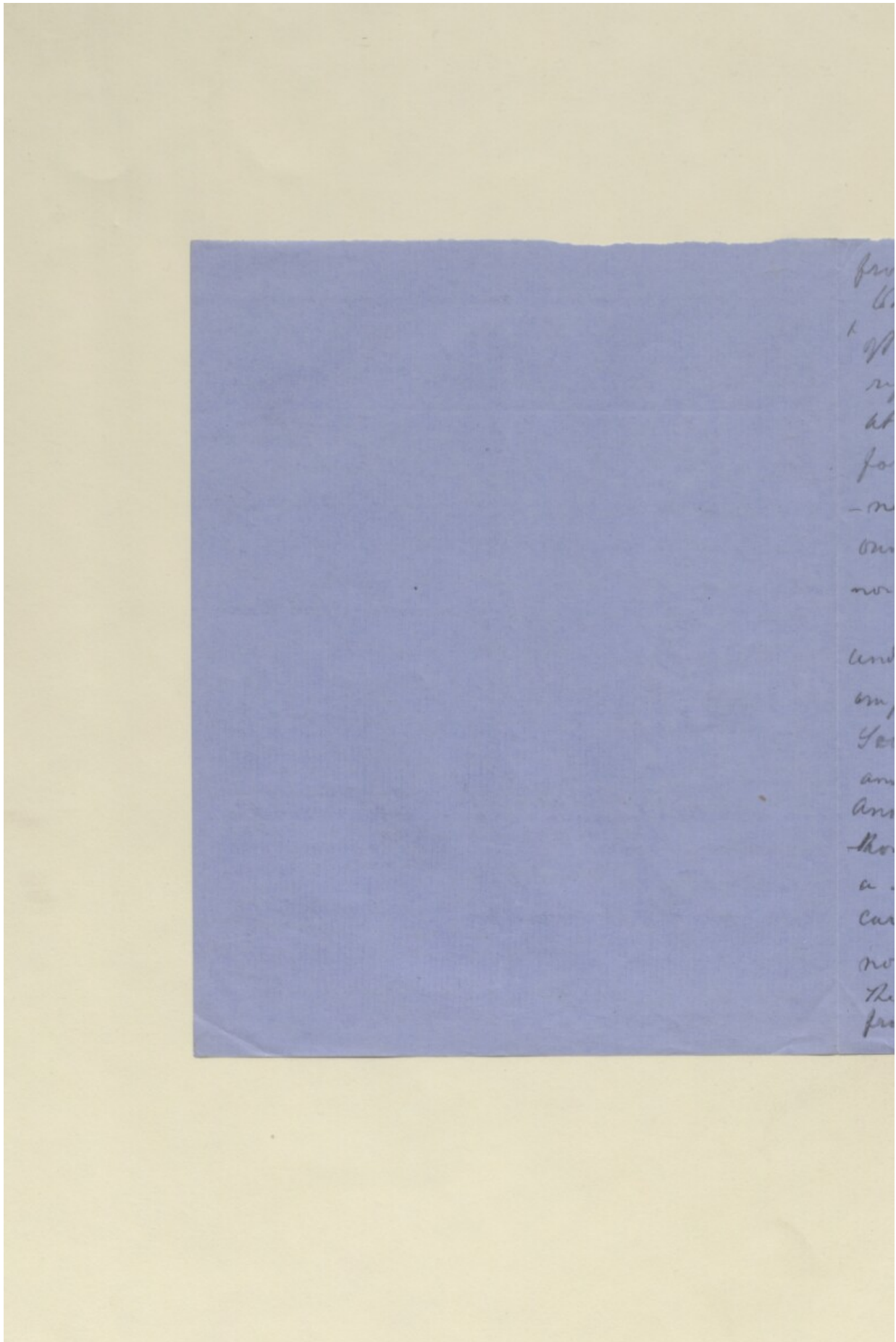




+ They believe in one God - some also in  
 Mahomet - Others deny Mahomet as their prophet  
 but believe in other instances as their prophets  
 calling them the <sup>Confederate</sup> gods  
 but are ignorant of their names -

+ They pray three times a day - before <sup>the rising</sup> of the sun - before the decline of the  
 sun <sup>from the meridian</sup> - and before <sup>the sunset</sup> - about sunset.  
 Their prayers are like the Mahomedans - But  
 it is said that those who inhabit in the Chaldean  
 or Syriac - and have some sacred books written  
 in either of those languages - One of these books  
 they ascribe to the Psalms of David and another  
 that of their prophets - They fast three times  
 a year - once for 30 days in the <sup>month of</sup> Nisan  
 another for 6 or 7 days in Shabron and a third  
 for 5 or 9 days in summer in summer -

+ The select say that they are the  
 same with the Sabbeens - <sup>although the Mahomedans call them</sup> Sabbeens - and  
 that they are a tribe of them emigrated



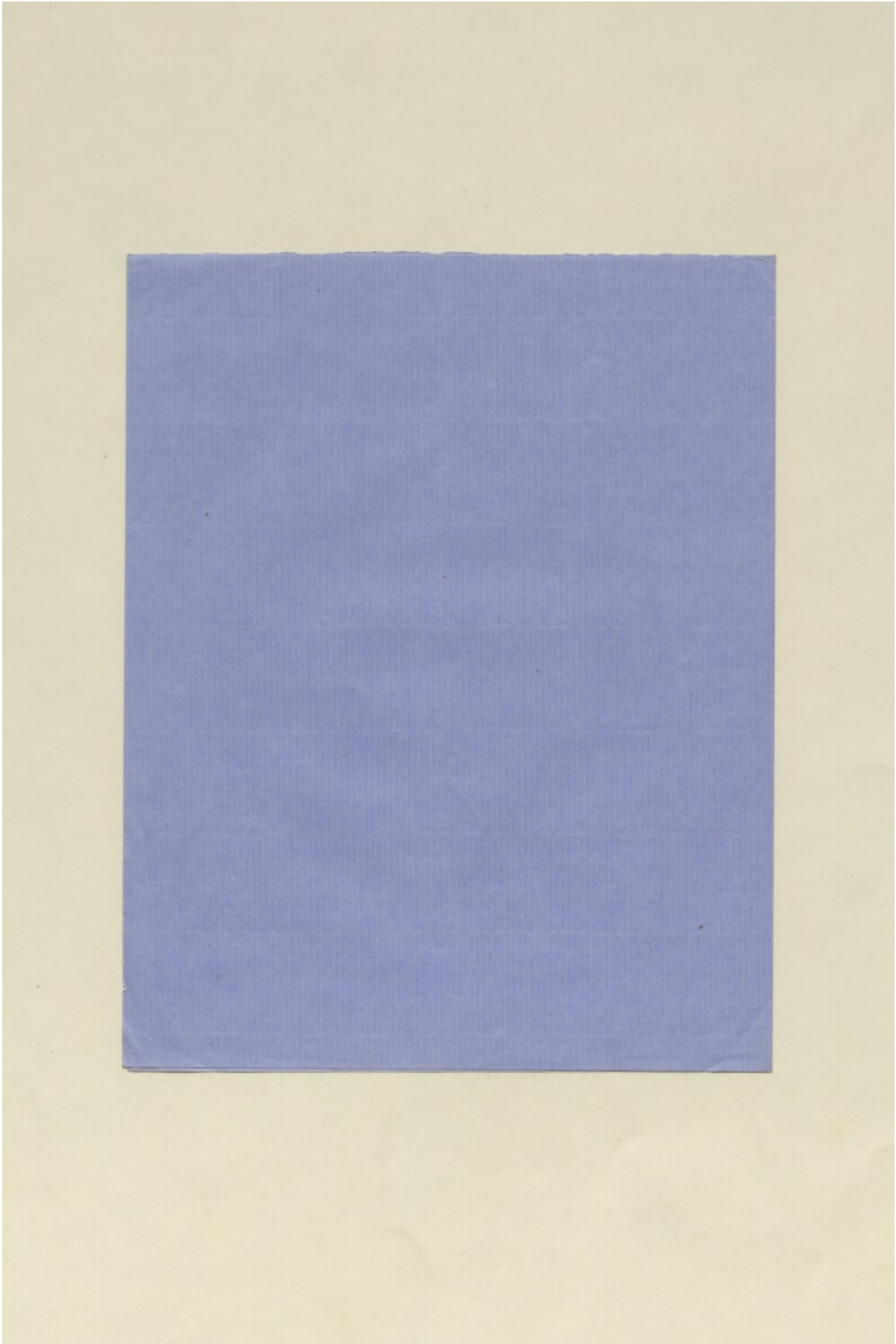




from many years ago 57  
 The King's territory and there they for the fear  
 of the Mahomedans persecuting, oppressing or  
 refraining from mingling with them, have  
 at first outwardly conformed to their religious  
 forms and then little by little and from ge-  
 -neration to generation, have forgotten their  
 own forms of religion - and are now quite ig-  
 -norant of both -

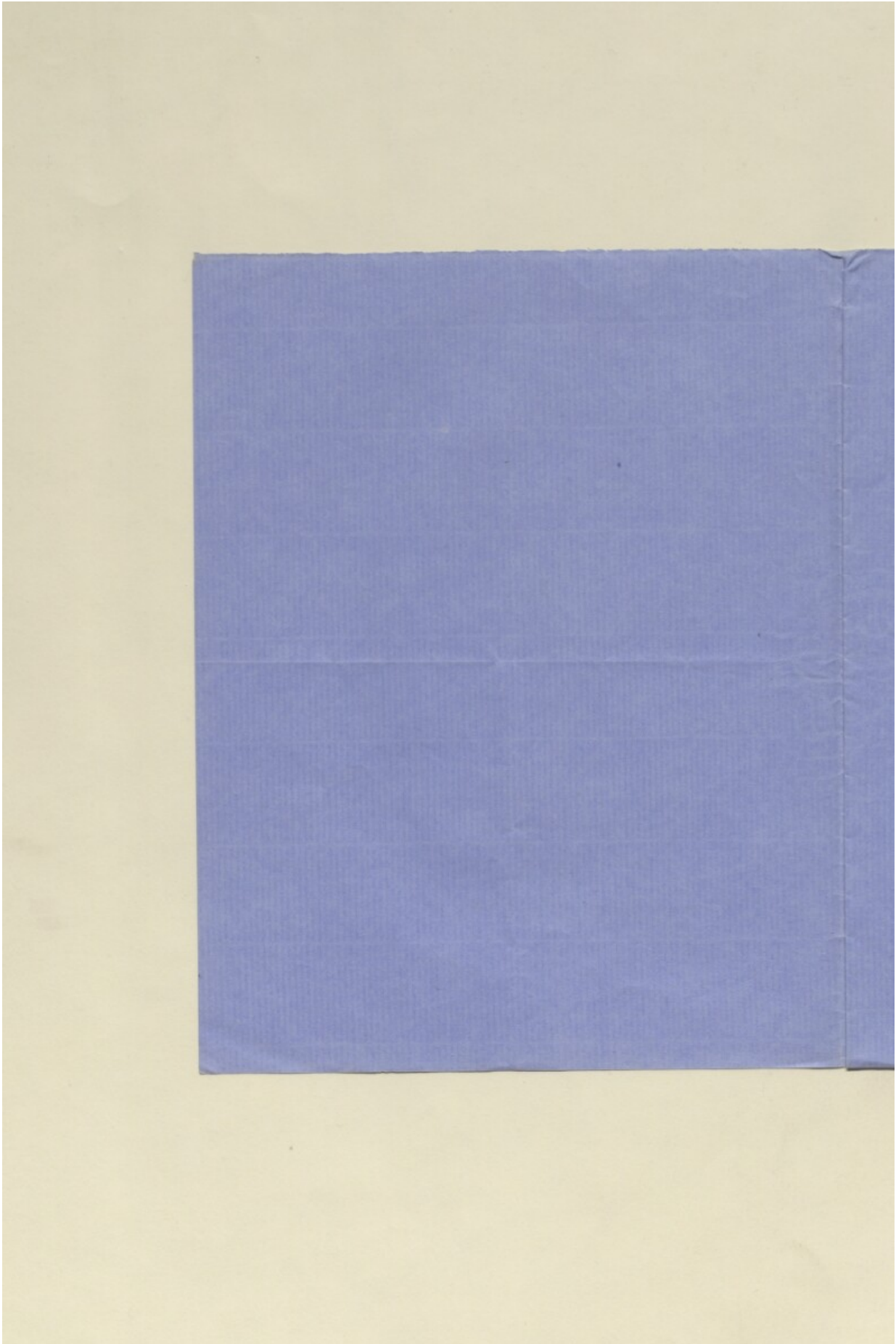
They live very peacefully and quite  
 undisturbed by the Arabs owing to the favorable  
 impression the Mahomedans see under of the  
 Gelaks being inferior to them in rank & caste  
 and its being degrading to them to molest any <sup>of them</sup> Gelak.  
 And for <sup>as a result also</sup> they pay no tribute to any Arab au-  
 -thorities - ~~When~~ Whenever they happen to take  
 a shikar for any Arab Chief - the latter is very  
 careful to pay them well, so that he might  
 not be indebted to a man or inferior to him.  
 The Arabs are also careful from borrowing any thing  
 from a Gelak merely for not being indebted to him for the same.

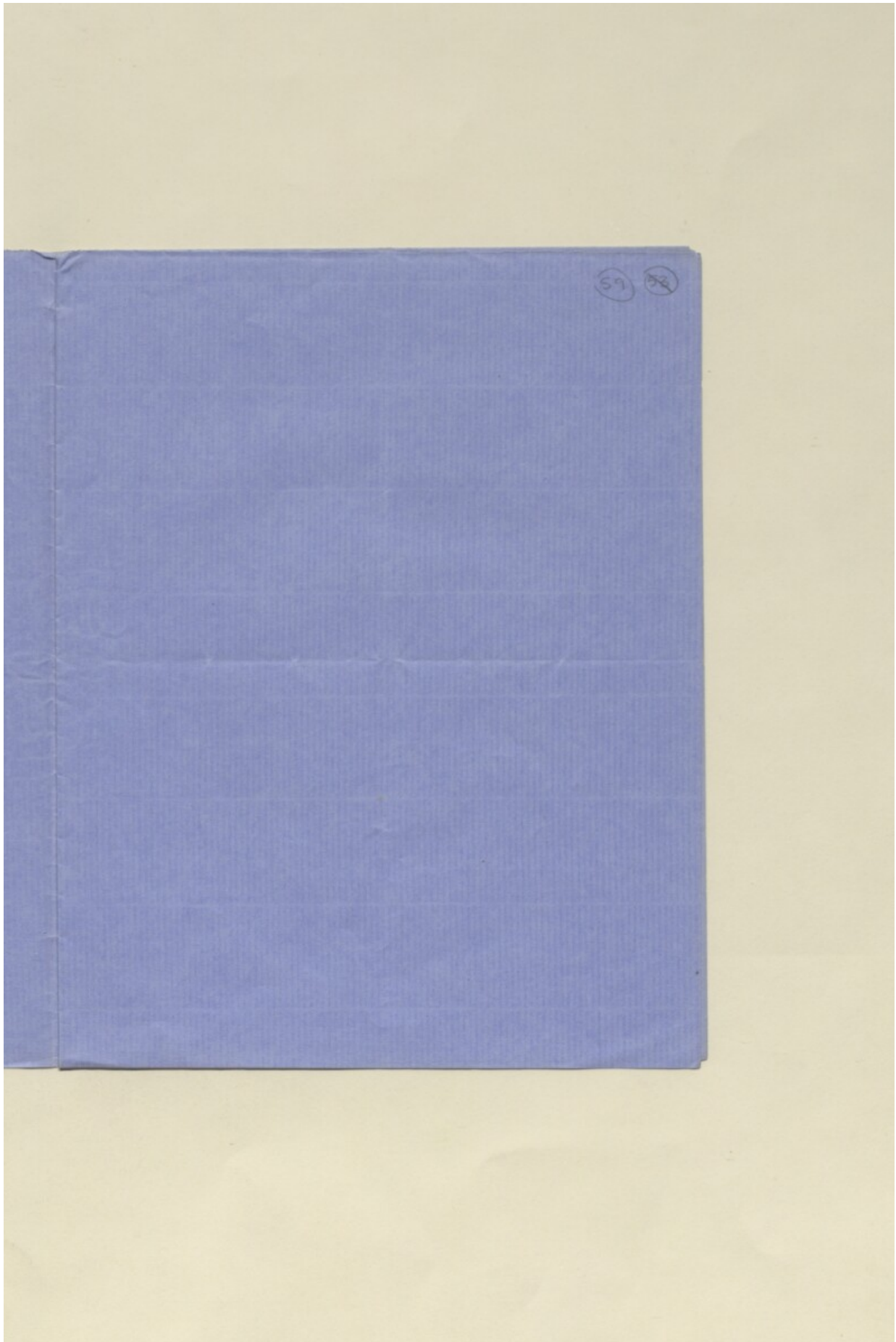




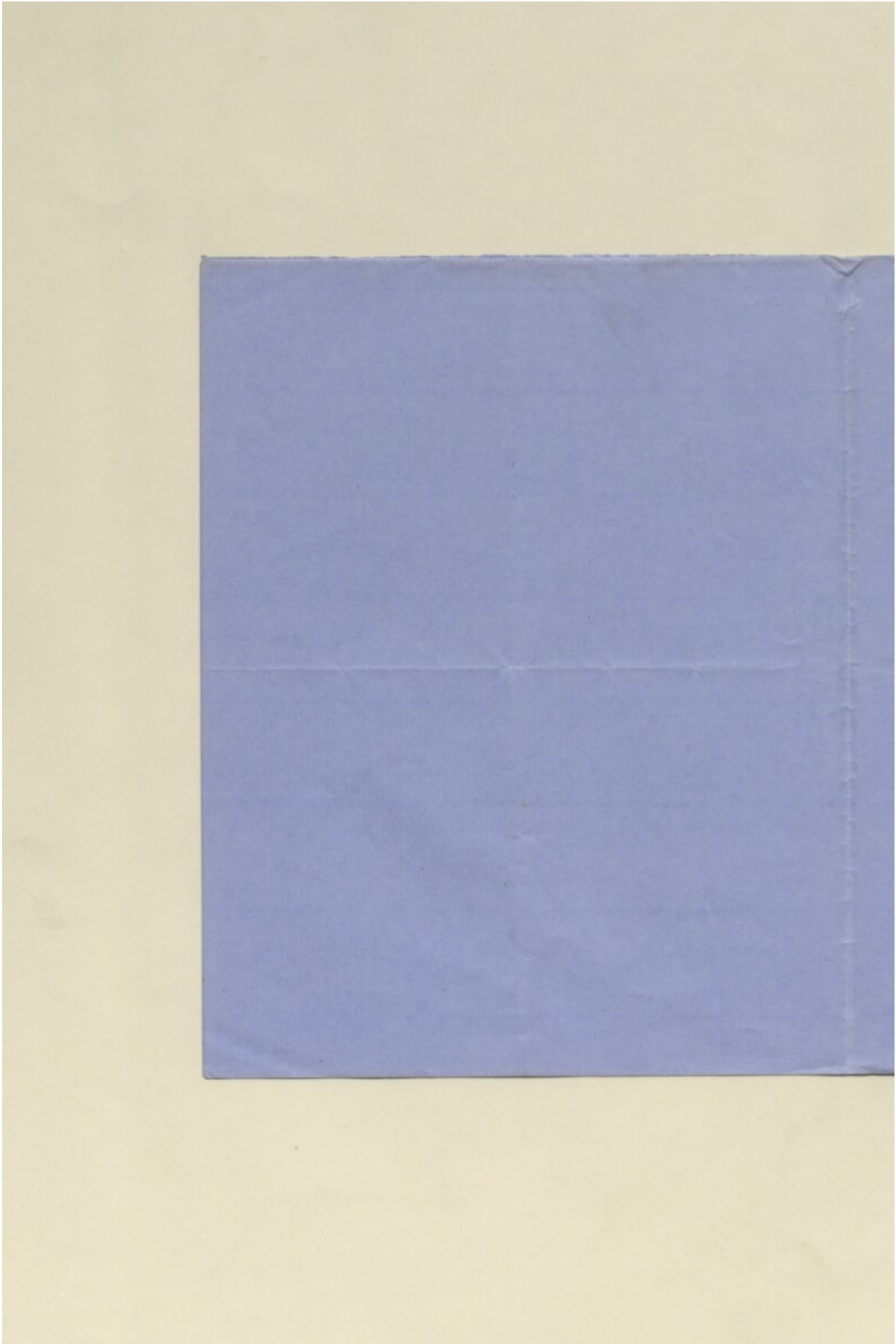


(56) (62)  
When they wish to adore the Polar Star  
or the one in the South. they stand with their face  
towards it & look at it. stretching their arms  
in a manner to represent a cross. The  
Polar star is revered because it is an  
immovable star in the sky and leads  
all travellers through the right path to their  
destination.

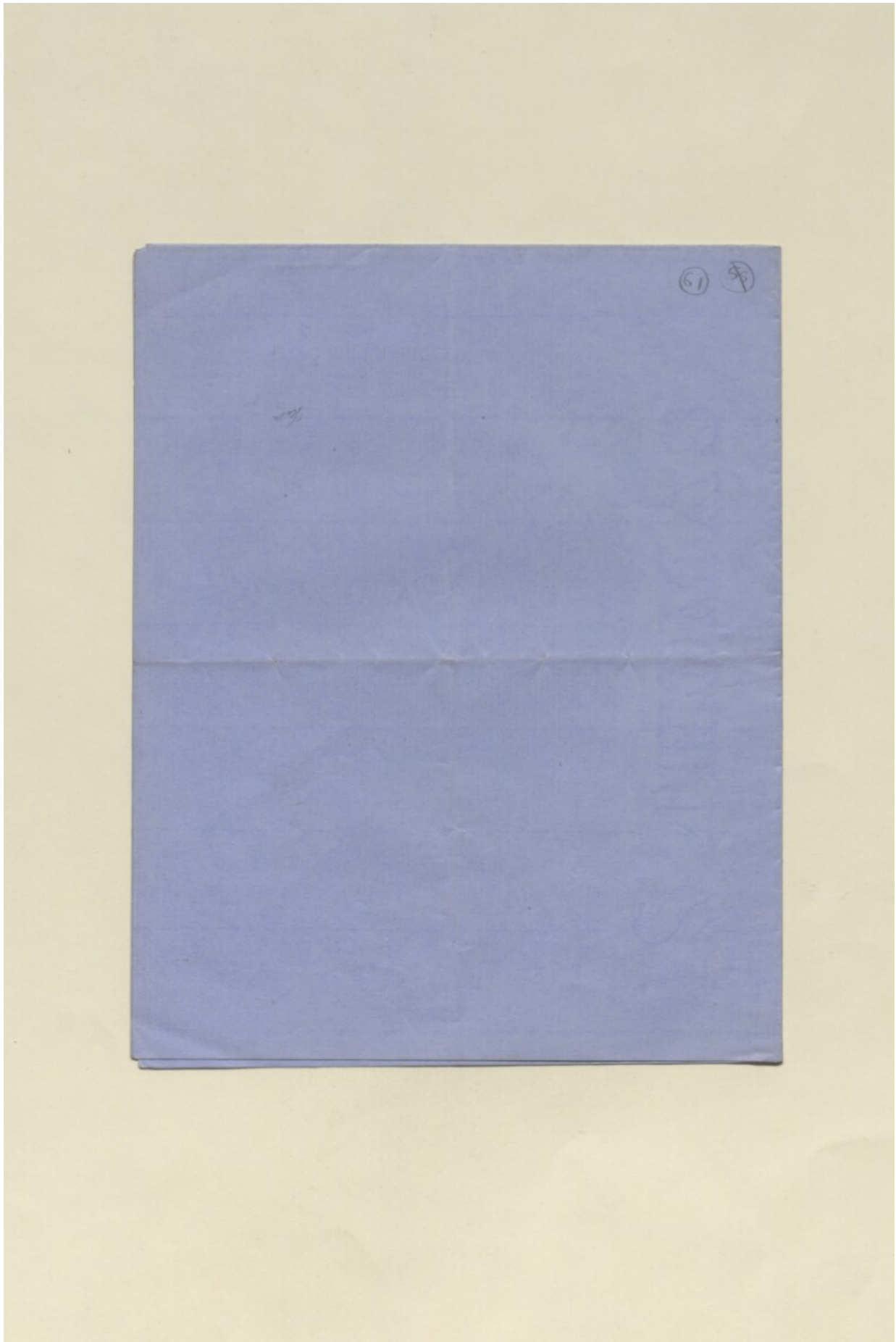
















The Coast line between Al. Katif and Koweit  
~~for a distance of one or two days journey inland~~ is locally  
called Adan. Strictly speaking Adan is a strip of  
rising ground a few miles to the southward of Koweit  
and which is known to the native sailors as *Hajir*  
*Al Bani* - from its supposed resemblance to the  
curve of the girls eyebrows.

Proceeding inland you come on a belt of country  
called Hajir or Samman, the Hajir being applied  
to sand stone a friable stone generally and Samman  
to a tract strewn with boulders or hard stones. This  
tract is of a strong peltic character. It may have an  
average of two days journey. It has a general di-  
rection between North West and North and South  
East and South. It lies chiefly in the great desert  
called Rub el. Khali on its southern extremity  
and in the great uninhabited tract lying to the west  
of Euphrates on its Northern extremity.

Leaving the Samman and still proceeding  
inland you come on a second and parallel belt  
known as the *Dakna* or *Haffoud*. This tract  
also has an average breadth of two days journey  
and like the Samman - merges at its South  
Eastern and North Western extremities in the two  
deserts above alluded to. This belt is formed of a  
succession of mounds of a wave of sand popularly  
stated to be seven in number. *Dakna* meaning a  
tract composed of sandy mounds and *Haffoud* implying  
a country composed of successive such mounds.





Leaving the Bahra you come again on a tract of various breadth lying between the Bahra and the highlands forming Najd proper. This tract is known under different names at different points, for instance, at its narrowest part being that immediately beneath the Tawaj hills it is called Sadaia further south that is between the Mahmal district and the Bahra, it seems to have no distinctive name but is sometimes called Sadaia and sometimes Mahmal. Still further south that is between the Bahra and the old Wied, it is called Orma.

The hill <sup>line</sup> tract immediately within the above mentioned tract forms the western highlands of Najd proper. This hill line runs in a general direction of North a little west & South a little east. At its northern point is Zolfa and from Zolfa down to the village of Owdeh the range is known as Al Tawaj. This is the highest portion of the western highlands of Najd. Below Owdeh, there is a break in the range stretching from one to two days journey namely from the village of Yadij to the old town of Sadaia. The district formed by this break is called Mahmal. From Sadaia in a southerly direction the country again rises and so reaches Riyadh distant one long day journey through the villages of Agneh, Jebel and the old Wahabee capital Darceyah. These highlands to the southward of Sadaia are known as above stated as Al Wied. The Wady Hanifah cleaves the Wied from Agneh through Darceyah (which was situated half on one side of the valley and half on the other) towards Riyadh and afterwards bends in an easterly direction towards Al Lihia and in a southerly direction to the great desert.



(63)

In describing the character of the country as above between the Persian Gulf and Riyadh, I have described it as it would be crossed coming for instance from Koweit to Riyadh and I have not taken into consideration these regions of Wasim, Kharim and Subbat Shumman lying <sup>to the west and northward</sup> of Al Tawaj and which either politically or geographically appertain at the present moment. It is <sup>the</sup> district generally in which Dareegath and Riyadh are situated is known as Al Awd and it is only the valley which drains this district which is known as Wady Hanifah. It was this Wady apparently or a part of it which before it was conquered by the orthodox Mohammedans was known as the Wady Aftan. Usually it is quite dry. After heavy rain it becomes a torrent. The bulk of the water being itself in the sands to the southward and eastward. The water shed of this district seems indeed to be to the southward & eastward. The water which is lost in the sand to the southward draining, <sup>generally</sup> <sup>of Wadi al Khali</sup> <sup>probably</sup>, under the sand, and that which passes to the eastward draining under the sand of the Sabana and reappearing firstly in the lower land of Al Ahsa, secondly in the lower plain of the southward near Ras Jannora and Katif and thirdly in the sea itself at a depth of 4 or 5 fathoms near the island of Bahrain.

From Riyadh two days journey in a south westerly direction is the Valley known as Al Yamama. Tradition asserts that this region now nearly desolate is the remnant of what was once a considerable state destroyed partly by encroachment of the desert and partly by political convulsion. I infer that Al Yamama originally

\* This Al Awd must not be confounded with Al Awd a range of hills stretching in a westerly direction near the road from Riyadh to Shuwa





extended from the present Wady Yamama &  
in an Easterly direction to the shores of the Persian Gulf  
thus including the present district of Al Ahsa & then Kuvva  
and having the great desert on its south, and  
being divided itself by the Wady Hanifah in its  
eastern branch known whether as Wady Solai or previously  
as Aflun -

I cannot find that any running water  
reaches the Persian Gulf at any point <sup>quite</sup> from  
~~Kuvva~~ the Arab shore from Koweit at the head  
of the Gulf to Cape Musendom at its entrance -

There is a small stream two hours to the South  
of Riyadh called Sak where the Amir of Mujid  
went to & grazed some of his horses and which  
is afterwards lost in the sand. The water of the  
Dusra and Al Sawaser Valley is in large part  
used for cultivation and the waste is lost in  
the sand - None of the water from either of these valleys  
comes eastward to Yamama -

Leaving Riyadh and returning to the Persian  
Gulf by way of Al Ahsa you <sup>cross</sup> ~~pass~~ the same sort of country  
which you crossed in going from Koweit to Riyadh  
only in reversed order of course - That is to say in  
leaving Koweit for Riyadh you have a march of  
12 long caravan days in a general direction of  
South West & by South of which the first 5 days are  
diagonally across the plain loosely called Adan  
then for two days across the stony tract of Hamman  
then two across the sandy tract of the Dakhna,  
then two days across the plain in lieving between  
the Dakhna and the Araf highland and finally  
one day through the Araf to Riyadh & White.



(64)

While in going from Riyadh back to the Gulf to  
bay of Alahra you have first three days through the  
Abed and its outskirts to the Dahrna. two days across  
the Dahrna, two days across the Samman ~~and~~ <sup>and</sup> one  
day across the district of Alahra with chief town Al  
Haffouf - From Al Haffouf you can either reach  
the shore line at Beai (commonly called Ajai)  
or at ~~XX~~ Katif - From Beai to Alahra is one  
day journey but the heavy nature of the sand  
usually protracts the journey to from 1 1/2 to 2 days  
From Katif the commencement of the Alahra  
district is between one & two days journey and  
hence the chief town <sup>Katif</sup> Al Haffouf two days more -  
Al Haffouf is commonly called Foot al Haffouf  
from the ancient fort where the Govt. resides -  
When rapidly spoken the word is pronounced Afouf  
sometimes also it is called Alahra from the name  
of its district - The ancient name of the district  
of Alahra was Hajrat It is said that the ruins  
of a considerable town of this name are still vi-  
sible two or three days journey to the Westward  
and Southward of Al Haffouf - Hajrat is said  
to have been a province of Al Yamama and  
tradition further asserts that the decided battle  
which gave this region to the Mohammedans was fought  
near the town of Hajrat - ~~The name of~~ The three  
words Hajrat being the ancient name of Alahra  
Haj'ar being the name of the strong belt above  
described and Beai being the proper name of the  
port above alluded to seem to have got confounded  
the one with the other each name is however  
entirely distinct ~~origin~~





*Beir* means a small excavation or something cut away in allusion apparently to the small inlet and island ~~and~~ at that point of the coast -

Katif is the present part of the old district of Kaff which joins the Alhira district on its south and ~~which~~ originally was of a greater extent than it is now - It has been encroached upon by the desert sands inland - The term Kaff bears allusion apparently to the plucking of fruits in this date-growing district - Katif is the passive of this term - It is stated that the Karamata sect which arose some 300 years after the time of the prophet, once occupied both Alahra and Alkatif and forcibly carried off the famous black stone from Mecca to Katif which place they seem to have desired to erect into a place of pilgrimage in supersession of Mecca - It appears there are two Alahra in Arabia namely the one above referred to, and known as Alahra al Bahrein and the other near Medina on the road towards Mecca held by the Beni Saad of the Al Harab -

The large island of Bahrein was called Aw al after the name of the original chief who settled there in the same manner as the island on the opposite coast was called Kair -

I am told that the remains of a considerable town are buried under the sand on the sea shore at a distance of one day's ride



journey on the road from Al-Katif to Al-Basra  
(Is this the ancient Hama?)

I cannot find that there is any record or sign of any settlement along the shore line between Kakh and Kowest. There is an unimproved road from Kowest to Alaska being a length of eight days journey to the right of this road coming from Kowest and at four days distance from that place are said to be the remains to an enormous stone fort - traditioned to be from the time of Hemis. It is called Taj -

~~Here is~~ The present town of Hoot is  
 is only one or two hundred years of age. - The name  
 is a corruption of Hoot a fort. Its chief or his  
 ancestors rather were the pirates of the months of  
 That at Arab and had their fort ~~there~~ <sup>called</sup> Mofarra  
 at the head of the Zobaii creek. I may mention  
 in passing that the neighbourhood of this old fort  
 is more accessible from sea and enjoys a better  
 climate than Bnash. - If we should ever construct  
 a railway from the head of the Persian Gulf to  
 Ashkandarov, it might be worth while examining  
 whether the nearest and preferable route might not  
 be for our sea going steamers to meet the rail  
 at the Zobaii creek and thence to run the line  
 direct keeping on the right bank of the Euphrates  
 throughout towards Aleppo -

The bay of Kowait is also called Jone said to be derived from Jann & at a horn in allusion to the shape of the bay -

At the North west angle of the bay is a fort and Cabut called Tadarak. This is said to have been the site of the old port *Gharianensis* be this as it may. bricks and other reliques are found in ~~the~~ digging the vicinity of this fort -





It is I in this port that the horse dealers collect  
their horses from Najd previous to embarkation  
for India - I subjoin a Memo on the various  
breeds of the Najd horses - which are of all colours  
and vary in height from 14.1 to 16.2 average  
A horse of 14.3 is a large Najd Horse - Some of  
the very best in point of endurance and form  
are 14.1 or even under - Within the past few days  
I have, myself seen a ridden a chestnut colored  
Saglawy mare - a bay Arabian mare two grey  
Chabbs and nutmeg colored Kheils - The com-  
monest color is grey shading from dark nutmeg  
up to almost pure white





(66)

The coast line between Katif and Koweit is loosely called Adan. - Strictly speaking Adan is a strip of rising ground a few miles to the Southward of Koweit, and which is known to the native sailors as Hejaz al bent, from its supposed resemblance to the curve of the girls' eyebrows.

Proceeding inland you come on a belt of country called Hajar, or Samman; the <sup>term</sup> Hajar being applied to sandstone or friable stone generally, and Samman to a tract strewn with boulders or hard stones. This tract is of a strong pebbly character. It may have an average <sup>breadth</sup> of two days journey. - It has a general direction between North West and North, and South East and South. It loses itself in the great desert called Rob-al-Whali on its southern extremity, and in the great uninhabited tract lying to the West of <sup>the</sup> Uqphates on its northern extremity. -

Leaving the Samman and still proceeding inland you come on a second and parallel belt known as the Dohna or Rafford. This tract also has an average breadth of two days journey, and like the Samman merges at its South Eastern and North Western extremities in the two deserts above alluded to. This belt is formed



formed of a succession of mounds or waves of sand popularly stated to be seven in number - Bahna being a name given to ~~the~~ a tract composed of sandy mounds, and Bahna implying a succession of such mounds - Nafūd (plural).

Leaving the Bahna you come again on a tract of various breadth lying between the Bahna and the highlands forming Najd proper - This tract is known under different names at different points; for instance, at its narrowest part being that immediately beneath <sup>the</sup> Al-Tuwaij hills, it is called Tedair. Further south, that is between the Mahmal district and the Bahna, seems to have no distinctive name, but is sometimes called Tedair and sometimes Mahmal. Still further south that is between the Bahna and Daredh - it is called Arma.

The hill line immediately within the above mentioned tract forms the ~~Eastern~~ <sup>Eastern</sup> highlands of Najd proper. This hill line runs in a general direction of North a little west and South a little east. - At its Northern point is Zolff, and from Zolff down to the village of Burdeh the range is known as Al-Tuwaij. - This is the highest portion of the Eastern highlands of Najd. Below Burdeh there is a break in the range stretching from one to two days journey namely from the village of Tadij to the old town of Tedoor. The <sup>plateau</sup> ~~break~~ formed by this break is called Mahmal. - From Tedoor,





(67)

in a southerly direction the country again rises and so reaches Riyath distant one long day's journey through the villages of Rymeh, Jebelch and the old Wahabee capital, Darceyeh. These highlands to the southward of Tedoor are known as above stated as Al Aredh. The Wady Hanifeh cleaves the Aredh from Rymeh through Darceyeh (which was situated half on one side of the valley and half on the other) towards Riyath, and ~~afterwards~~ <sup>afterwards</sup> bends ~~to the~~ in an easterly direction ~~towards the~~.

In describing the character of the country as above between the Persian Gulf and Najd, I have described it as it would be crossed, coming for instance from Koweit to Riyath, and I have not taken into consideration the regions of Washem, Hassim and Jabbal Shamoon lying to the westward or northward of Al Fowaj and which either politically or geographically appertain, at the present moment, to Najd.

The hill district, generally, in which Darceyeh and Riyath are situated is known as Al Aredh and it is only the valley which cleaves the district which is known as Wady Hanifeh. It was this Wady, <sup>perhaps</sup> ~~apparently~~, or a <sup>branch</sup> ~~part~~ of it, which before it was conquered by the orthodox Mahomedans was known as the Wady Aftan. Usually it is quite dry. After heavy rains it becomes a torrent. The bulk of the water losing itself in the sands to the southward and

Easterly

\* This Al Aredh must not be confounded with Al Ard a range of hills stretching in a westerly direction near the road from Riyath to Mecca -





Central Plateau  
Eastward. The general watershed of the ~~the~~ <sup>of Arabia</sup> -  
-trict seems indeed to be to the Southward. <sup>ⓓ</sup> It is asserted  
and Eastward. <sup>ⓔ</sup> The water which is lost in the further that this  
sands <sup>x</sup> to the Southward draining probably <sup>general direction</sup>  
under the sands of Rob. al. Khali, and that which <sup>of watersheds</sup>  
passes to the Eastward, draining under the sands <sup>obtains from</sup>  
of the Dahnah and reappearing firstly in the lower <sup>the confines</sup>  
<sup>low</sup>lands of Al-Ahsa; secondly in <sup>the</sup> <sup>of Yemen and</sup> <sup>Hejaz</sup> <sup>x</sup> <sup>conjecture</sup>  
of the sea board near Ras Tannora and Katif; <sup>that there must</sup>  
and thirdly in the sea itself at a depth of four or <sup>be lakes, or that</sup>  
five fathoms near the island of Bahrein. <sup>water must</sup>  
<sup>be findable</sup>  
<sup>below the sand</sup>  
<sup>in the direction</sup>  
<sup>of the Hadramaut</sup>  
<sup>& Zashin</sup>  
<sup>Yemen.</sup>

From Riyadh, two days journey,  
in a south westerly direction, is the <sup>Thar</sup> <sup>district</sup>  
<sup>sometimes</sup> <sup>known as</sup> <sup>El Yamama</sup>. Tradition asserts that  
this region now <sup>in part</sup> <sup>is</sup> <sup>desolate</sup>, is the rem-  
nant of what was once a considerable State,  
destroyed, partly by encroachment of the desert,  
and partly by political convulsion. - I  
infer that El Yamameh originally <sup>El Yamameh</sup>  
extended from the present <sup>Wadi</sup> <sup>El Yamameh</sup>  
in an Eastwardly direction to the shores of  
the Persian Gulf: thus including the present  
district <sup>El Ahsa</sup> <sup>&</sup> <sup>then known as</sup> <sup>Hajr</sup>,  
having its provincial chief towns of Hajr  
now in ruins two or three days journey S. West  
of the present provincial chief town El Hüfuf. -

The present town of  
El Yamameh is said to be on the site of  
the old Capital. It is not in the valley  
but in an open plain. - It is six or seven



2  
seven days journey from the present  
El Hafuf. & is four or five days  
journey from the former chief town  
of El Akhsa, Hajr. - The town of Suleimeh  
is in Yamameh. and from this point  
the Eastern branch of the Huneifah  
valley runs towards El Akhsa, dividing  
El Yamameh. -  
There is running water  
and extensive date groves in El Yamameh.  
But this water is said in part to come  
from a source named Seh (ع) a little  
to the Southward is where the Amir grazes &  
waters some of his horses. & is said to  
be derived from nearer 'springs' wells.  
There is no water flowing above ground  
from Bisha or from the Dowasser Valley  
to El Yamameh. - No water reaches  
the Persian Gulf in the form of a river  
or perennial stream at any point along  
its Arab shore between Khwaib at the  
Head of the Gulf and Cape Mussund  
at the entrance of the Gulf. -  
The general flow of the  
water shed of the Peninsula of  
Arabia from the Eastern confines  
of Hejaz, & from the central Hills &  
Plateaus, seems to be that of 'Southward  
& Eastward' direction: that is to say, in  
the same manner as the water shed of  
Eastern Ajaid percolates towards the  
lower levels of the great Desert on the South  
& of El Akhsa El Khutiffe & the Persian  
Gulf on the East. - So does the water  
of the Southern Ajaid find its way into  
the lower levels of the valleys of El Yamameh.





Tammeh El Howteh El Harej sea  
with waste to the great Desert. and  
so does the water from the El 'Aar &  
from Hagm el Rasie from the highlands  
on the Eastern Boundary of Southern  
Hejaz, find its way to the lower levels  
of the Bisha the <sup>Wadi</sup> ~~El~~ Dowasser and  
the El Aflah <sup>Wadi</sup> ~~Wadi~~ with waste to the great  
Desert after supplying the cultivation  
of the above districts. -

The Aflah  
is not a Province  
of itself. but  
as a name  
denotes is that  
portion of the  
which is irrigated  
by kharabs or  
underground  
water ducts. -  
The full name  
is Aflah al-Bishah  
al-Dowasser  
on the Karab  
of the Dowasser.

Leaving Riyadh and  
returning to the Persian Gulf by way  
of El Akhsa you cross the same sort  
of country which you crossed in  
going from Khwaib to Riyadh, only  
in reversed order of course. In other  
words leaving Khwaib you have a  
march of twelve long caravan days  
in a general direction of South West and  
by South, of which the first five days  
are in a diagonal direction across the  
rolling open ground loosely called  
Adan. then for two days across the  
stony tract of Sammar. then for two  
days across the sand 'hills of the Gehna,  
then for two days across the rolling &  
plain ground intervening between the  
Gehna & the Ajid Highlands called  
Daridh. & then finally one long day  
through the Daridh to Riyadh. - While  
in returning from Riyadh to the Gulf  
by way of El Akhsa, you have first





Memo. (69)

Mohammed ibn Saood (known as <sup>gradually</sup> Abd al-Aziz) was the first person who during his time conquered all the territory known as Najd and added to it the province of al-Ahsa, Khatif, and part of the Persian Coast. When Abd al-Aziz, the eldest son, succeeded Mohammed, after his death, enemies from all quarters taking advantage of the change rushed upon him with the object of suppressing the new founded religion and reducing the Mahabee power. This could not be easily managed and the enemies, who were the Pasha of Baghdad and Sheriff of Mecca found some difficulty in facing the endless tribes of the new reformed fanatic Arabs who had been sent by Abd al-Aziz. He sent by his son Saood to fight them. The



The Wahabees first descended on bāḡā and having given a victorious battle against the Turks, they plundered and spoiled every place and did not even care to save the sacred mosque of Imam Ali. which they reduced almost to ruins and took possession of all that was therein -

Afterwards Saood fought with the Sheriffs of Meccah and was then also victorious -

Subsequently Saood was sent by his father to take Hama. He went as far as Jeddah and besieged the town - but immediately afterwards he was obliged <sup>by the news of his father's death</sup> to return home for present expeditions. He then returned to Riyadh.

Having arranged his home affairs he proceeded to Meccah and took possession of all the territory - and plundered Meccah and Medina -



It is said that on account of this  
 an law ful or perhaps a non ful act  
 Fortune went against him and he  
 and <sup>his</sup> successors ever since have been  
 reduced in power so far as to become  
 tributary to the British.  
 The Mohammedan Nations moved by  
 this act of Saood resolved to join all and  
 force and to make some arrangement for  
 putting an end to the Wahabees -  
 Mahomed Ali Pasha of Egypt  
 sent Ibrahim Pasha on the head of a great  
 force to destroy the Wahabites and when  
 they lay on take prisoner, all the Saood family  
 accordingly Ibrahim Pasha went to Daj-  
 eeyah and slaying many, took the Saood  
 family as prisoner to Egypt and on his way  
 back when Ibrahim Pasha had reached





Sa'ud ibn Saood had died and Abdallah  
 his son had succeeded him - So Abdallah  
 was taken to one of his temples and killed  
 and the rest of the family <sup>including the present Amir</sup> were kept under  
 arrest in Egypt. The only person that  
 saved himself was Torky the father of the  
 present Amir - by <sup>advising</sup> the British Government.  
 For some time the <sup>descendants of the</sup> former Sheikh <sup>settled</sup>  
 in England but soon after Torky made  
 his appearance and recovering the Sheikh's  
 regained the territory of Najd. The British  
 Govt. at first tried to threaten him - but finding  
 it rather difficult entered into some agree-  
 ments with him - gave up all his relatives  
 and acknowledged him as the Amir of Najd  
 on certain conditions (unknown) -  
 Torky was the first who ruled Najd  
 from the family of Abdallah.



## Koweit.

(71)

The main inland trade is with the Bedouins who come down from the direction of Riyadh during the spring and bring Roughan & Wool & Horses for Dates Coffee Rice & some piece goods. Also Bamboos for Lances. The Rice is brought mainly from Malabar coast - and also from Busrah & Shahrak. Corn comes from the Persian Coast & Busrah. <sup>bates from Busrah</sup> Bamboos from Goa. The Jews have a great freedom at Koweit ~~and~~ The currency is French Dollars - & Turkish Lira is also some Keans - and some Gold Sovereigns. Bills can be obtained on Busrah, Bombay, Pondicherry, Rangoon, in Riyadh.

Water

Climate in the neighbourhood probably the best around the Gulf -



Memorandum

Bedouins feeding entirely on camel milk during  
spring while camels get green grass -

Smelik of Bousrah told me of the same -

Bedouins never eat dried fish - but in the winter  
state, corn, camels milk. They store locusts also.

When food pushed to an Arab will kill a sheep  
but it - give the meat to his horse one day and then  
feed him on the broth -

Camels' milk is considered very nourishing for horses  
always given to colts -

Bedouins Cheffraks and Abbas are made at <sup>Gailan</sup> ~~Lebanon~~ <sup>Lebanon</sup>  
Spears head come from all directions -

Arabs of the coast spoke both Raziya & Chebrook  
& Sebel. In the Raziya they smoke the tobacco  
brought from the Raziya Lingah - that for their  
pipes comes from the direction of Mosul and Gorman  
via Irakha - Silk is prohibited amongst the Wahabees

A Trade in coffee & other articles is carried on from  
Gorman to Raziya - They are brought by degrees from  
the different tribes to Raziya & the Swassan  
where they are taken up by the Raziya traders -

A Wahabee Bedouin found smoking will be killed  
a Banak a howbeit Bedouin on the other hand would probably  
smoke any where in Raziya with impunity unless in  
the presence of the Amir himself -

Camels milk considered good for eyes -  
The Bedouins do not drink cold water at night, considering  
it bad for the eyes -

A tradition of an artificial canal from the Euphrates through Arabia  
down to Khaleef -



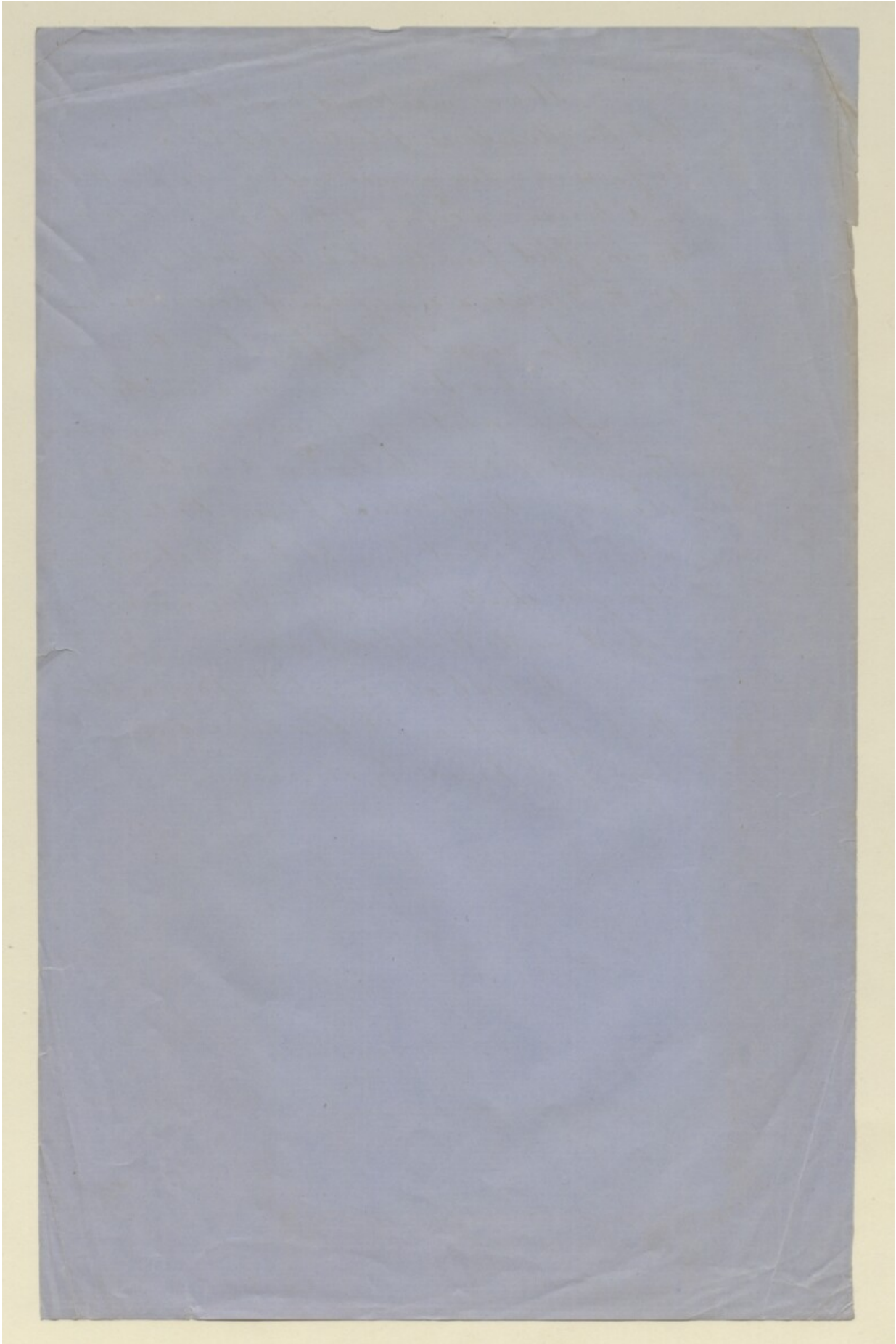


(72)

It was mentioned to me the other day that the Mundwee of Cutch and Occa in that Gulf, derive their names respectively from Medina and Mecca: a colony of the Prophet's tribe Korais having fled from Arabia to the Gulf of Cutch - Are the Grassies a corruption of Korais kes? -

In regard to the family of the founder of the Wahabee Sect, I may mention that it is now represented only by one old man of ninety years of age who lives on his estate near Riyath. - The spiritual power, the Caze, is now wholly apart from Abd. al. Wahab's family. I propose shortly to submit to Government a report on the Wahabee power. -

I trust also soon to prepare a sketch Map of Najd and to determine some of the principal points by observation. -



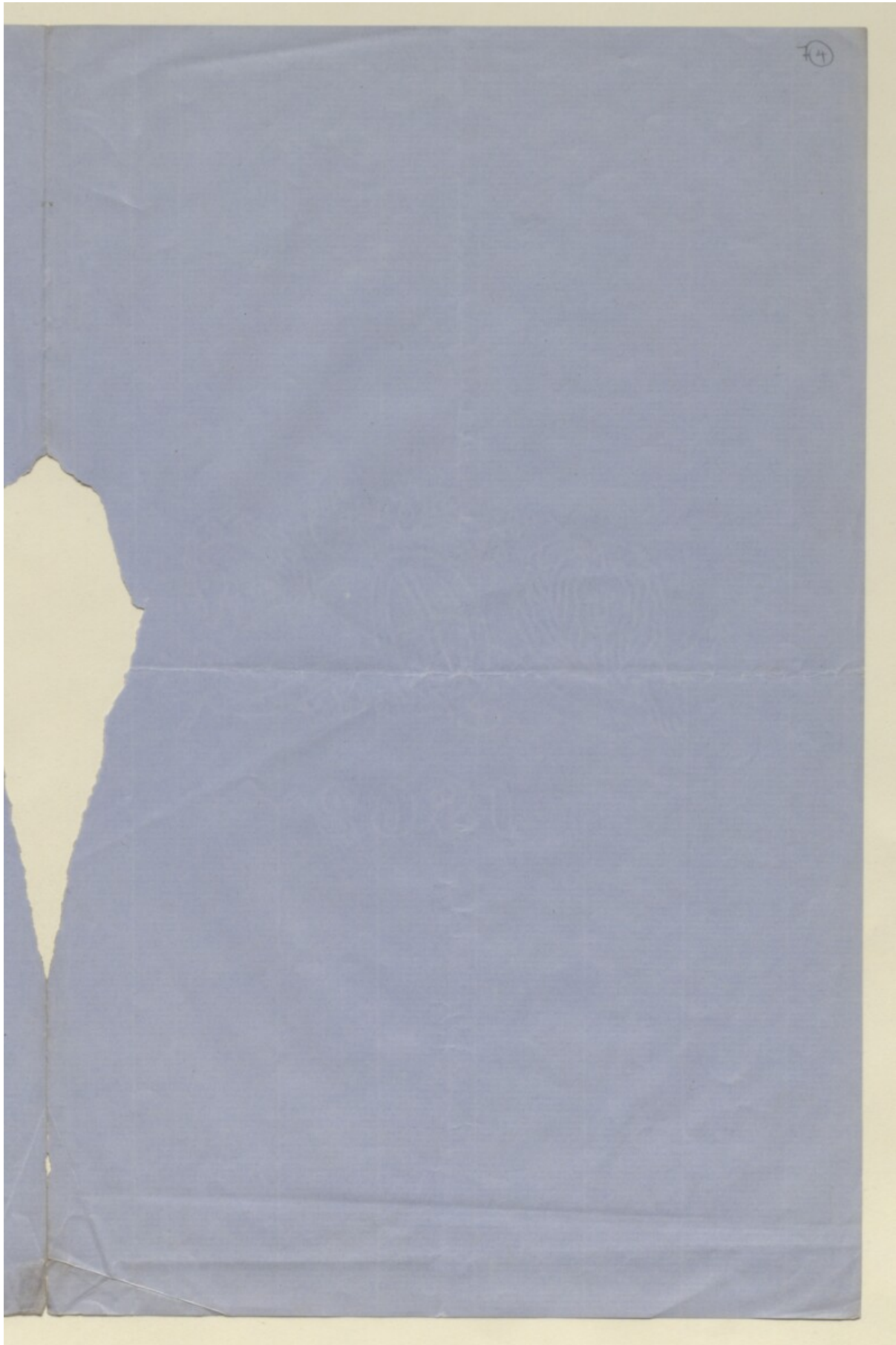


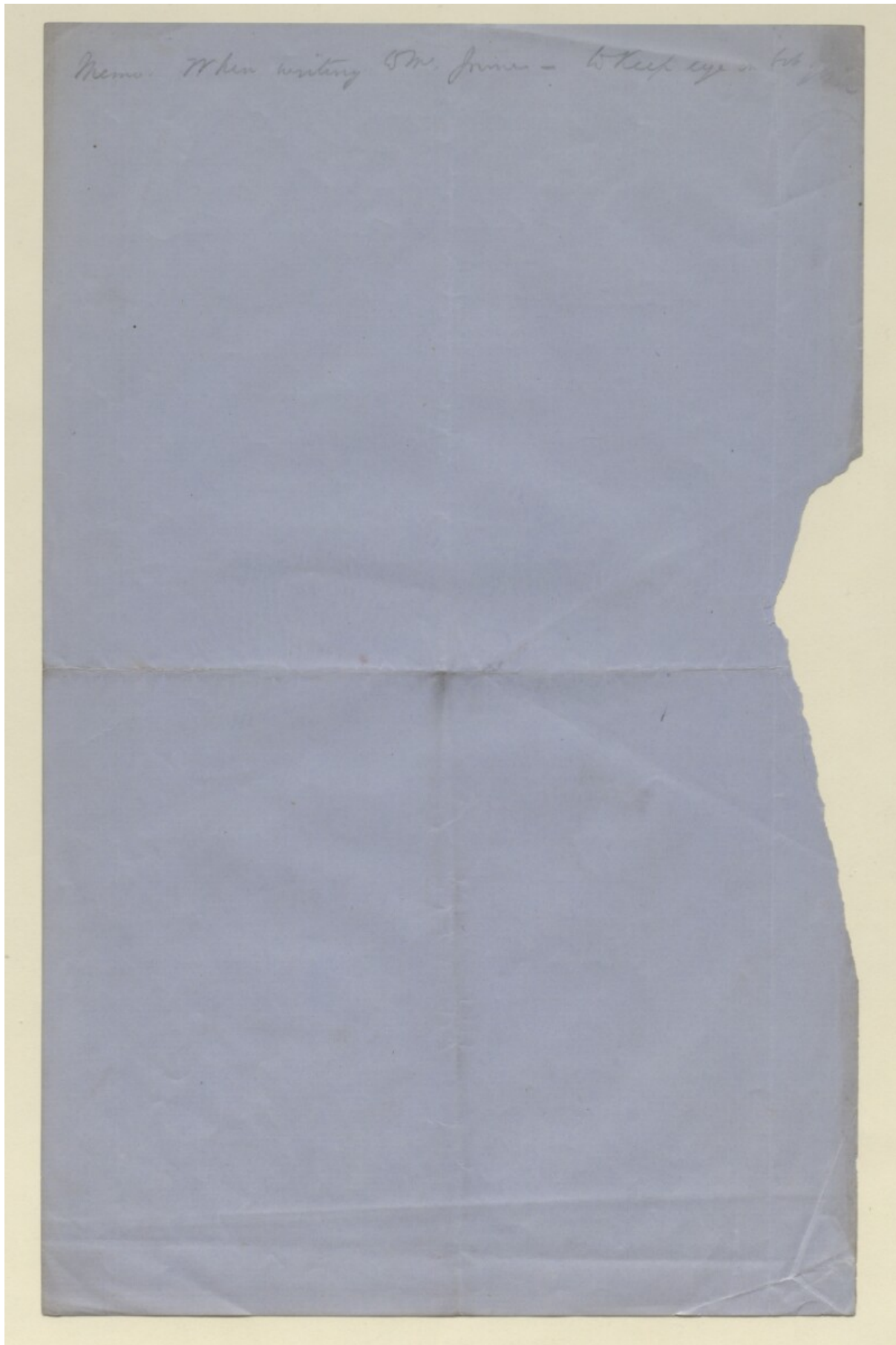
③  
Could men through amongst the enemy to break them -  
The Amir pays 10 thousand dollars tribute to the Porte  
also some horses & Precious Metals -  
His own revenues are nearly dependent on battle  
graces at Laha & Khaliff - which give  
10 thousand dollars -  
He receives also from the Maritime Arabs & the Bedouins  
of Muskat Zikat as per Margin -  
A good deal of the above amount are however  
made over to pay for the guarding of the frontiers  
& administration of provinces -  
Other tribes render him horses & military aid  
in return for general protection and  
Shammar is tributary to the Amir and he  
sends him some horses & so far that he  
can remove the chief -  
There are other tribes round about Riyadh whom  
under specified arrangement the Amir  
permits to pass unmolested within a cer-  
-tainately beyond his frontiers - The  
Amir however is not pledged to protect  
these people unless from the tribes directly  
under his rule - for instance a few  
days ago - some of the large tribe Daffar  
lying between the latitudes of Dammam and  
Baqda plundered one of the unprotected  
tribes on the frontier of Riyadh but the Amir  
agreement with the Daffar chief precluded  
his interference -  
The Amir is said to be in a difficult position  
since his difficulties arise from tribute  
to the Porte & interference and the



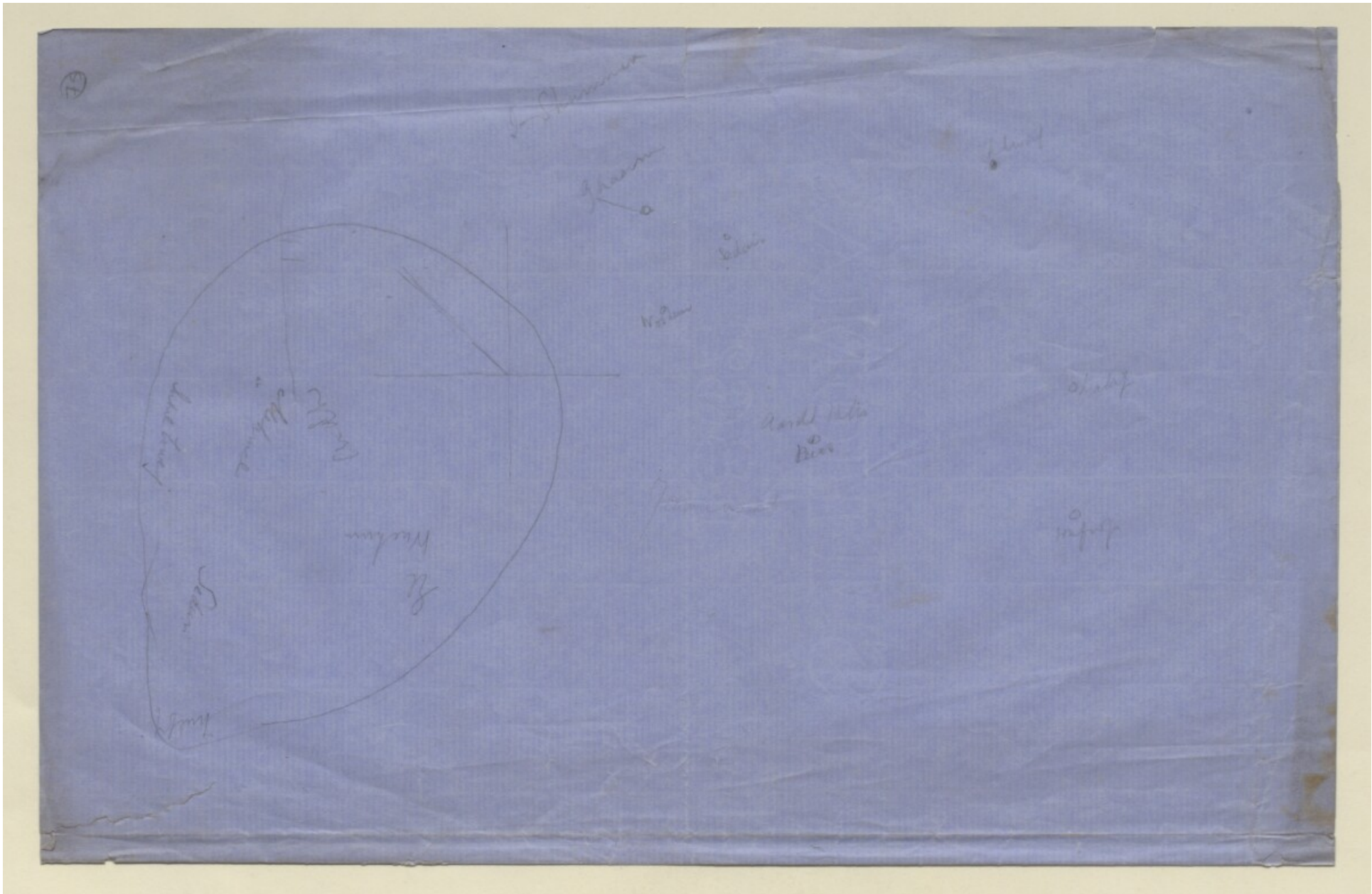


intrigues and opposition of his own army were  
relatives - His deputy at Basmah named Turki  
may probably become independent - His deputy  
at Sakra being brother to Turki would also  
become independent and if he found the  
army wholly  
Gunnah & Gunter -





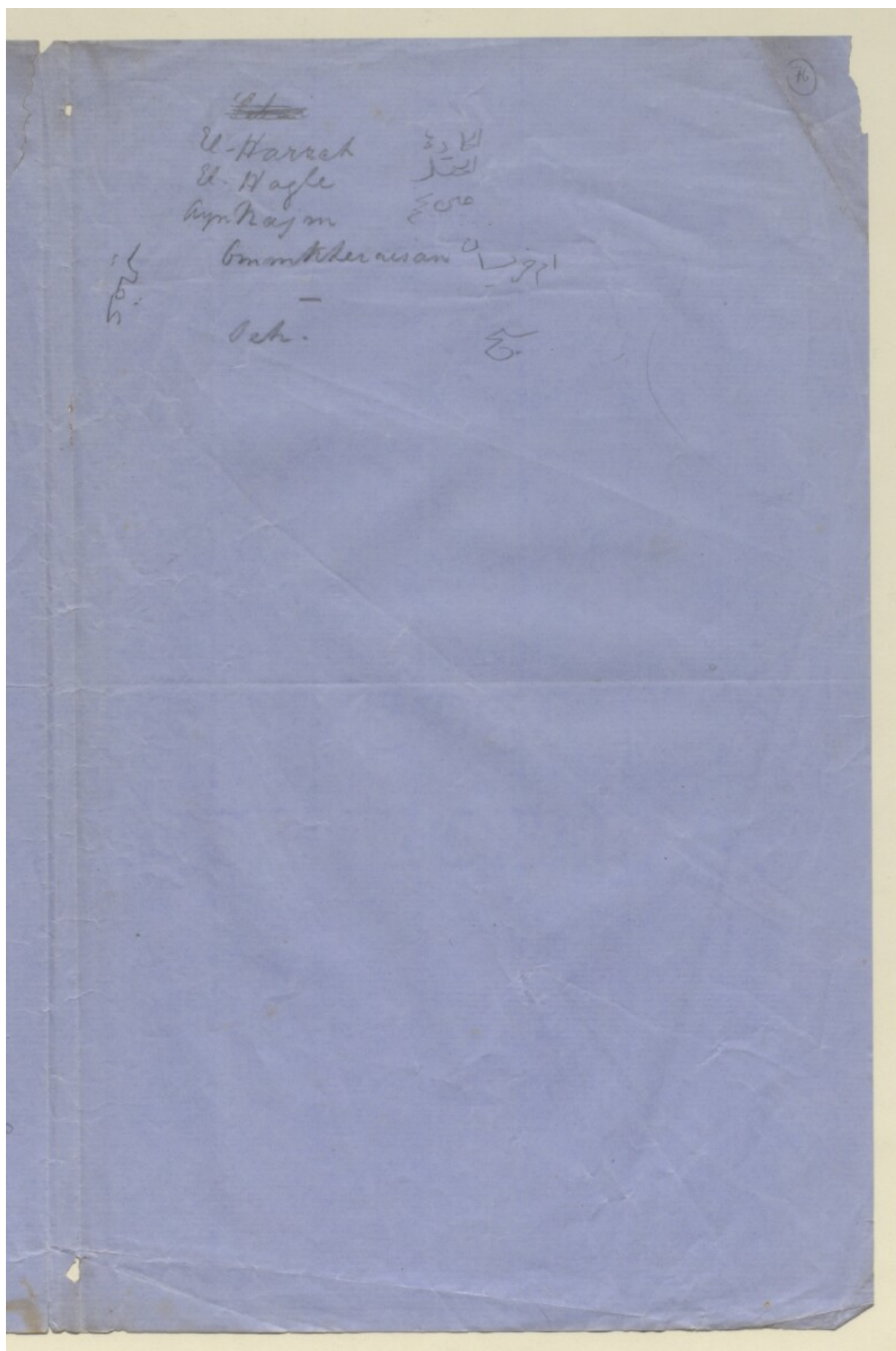




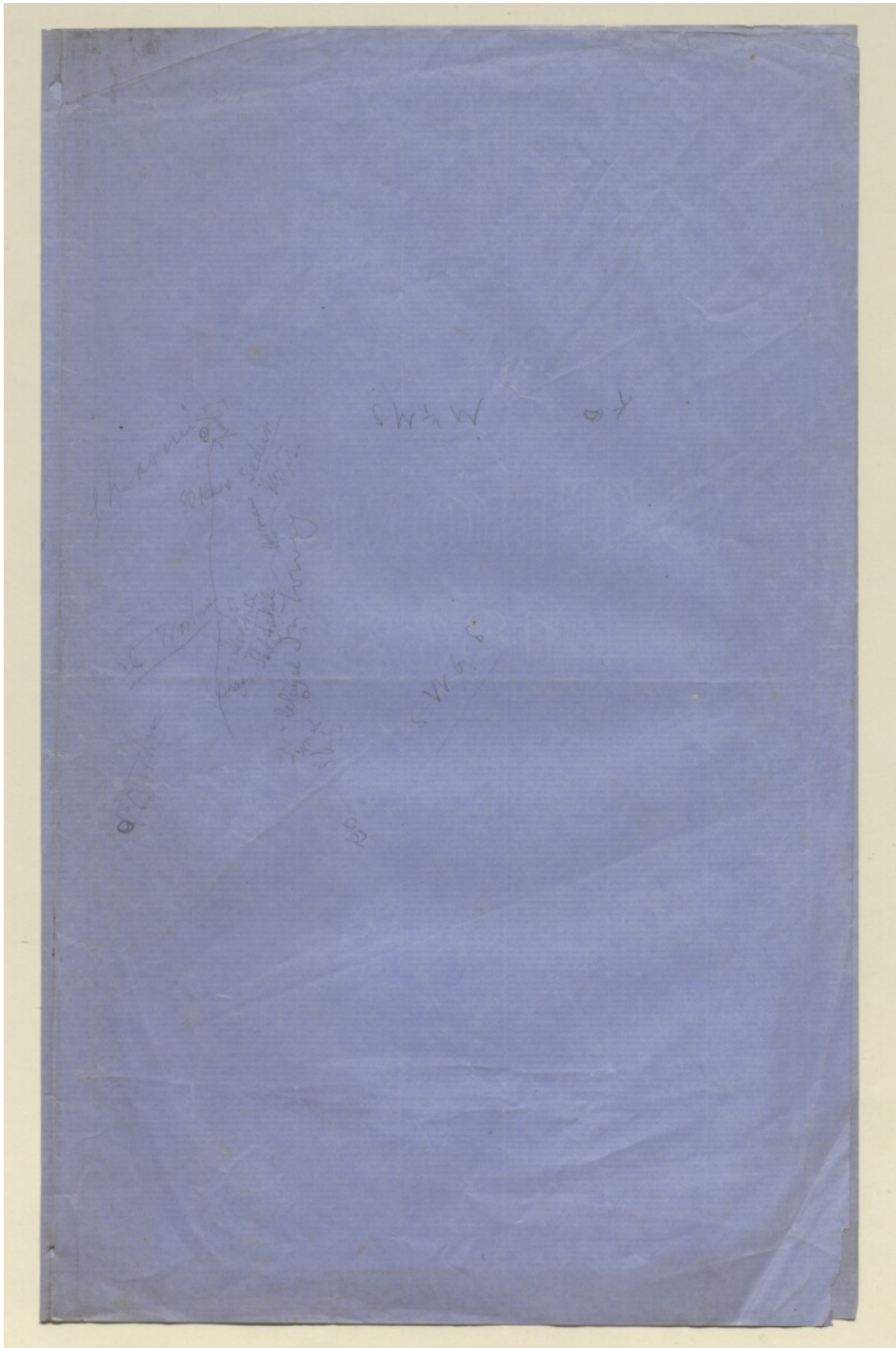


Draft pencil sketches of Nejd [Najd] territory [75v] (2/4)









**'Statement showing the number of names of Arab Tribes of the Nejd [Najd] Territory' [77r] (1/2)**



*Statement showing the number and names of Arab Tribes of the Nejd Territory*

Name of Tribes	Name of Chief	Head Quarters	Subdivisions	Population	Number of Tribes	Standing Armies, mounted and foot	Remarks
Anaizah	Raja al Durayze	Maabir	52	156,000	75,000	14,000	The chief of all tribes,
Barb	at Tarm	Frontier between Nejd & Hijaz	40	135,000	50,000	12,000	besides the tribes,
Durayze	Mahammed ibn Yusuf	Durayze	40	120,000	40,000	4,000	has to give to the Amman annually
Thumamah	Tahat ibn Rasheed	Subul Thumamah	35	87,500	50,000	12,000	some horses to the
Al-Hamir	Lorky ibn Rabayan	Hajrat al-Rajee	40	80,000	75,000	10,000	number of the same
Qatari	Mahomed ibn Ghamel	Qatari	30	45,000	40,000	6,000	on both sides, he
Al-Hamir	Majid al-Soukri	Adairi	25	30,000	15,000	12,000	has under him
Lebaa	Yusuf ibn Tammim	Qasbi	2	3,000	None	1,000	in return he will
Lebaa	Yusuf ibn Tammim	do	2	4,000	do	1,000	receive from the Amman
Al-Murrah	Ali ibn Murrah	Mahsa	3	9,000	10,000	1,500	some present of
Bani Hajar	Khaleel ibn Khalil	Mahsa	4	12,000	None	1,500	clothes, horses, etc.
Bani Hajar	Mendel ibn Mendel	do	8	32,000	do	6,000	The tribes paying no
Awazem	Said al-Mutairi	Mahsa	40	80,000	do	None	Estates are bound
Zaat	Majid ibn Messayeh	Mahsa	20	40,000	do	3,000	to protect the frontier
Safwan	Aslan ibn	do	3	7,500	30,000	2,000	on the desert side they
Al-Hamir	Ali ibn Torayn	Mahsa	4	8,000	8,000	1,000	inhabit and to go
Ghamir	Mahomed al-Soukri	Mahsa	6	15,000	25,000	10,000	on any expedition
Lebaa	Khaleel ibn Tammim	do	8	16,000	None	10,000	the Amman may wish
Bani Rasheed	Majid ibn Messayeh	Adairi	15	30,000	20,000	3,000	toward them
Bani Hajar	Mendel ibn Mendel	Gassim	12	30,000	75,000	8,000	The chief goes
Adairi	Majid ibn Messayeh	Mahsa	5	10,000	None	3,000	tribes are paid by
Mahsa	Majid ibn Messayeh	do	2	5,000	do	3,000	the Amman and get
Lebaa	Majid ibn Messayeh	Katib	2	6,000	do	2,500	the Amman and get
Bani Tammim	Abdalla ibn Tammim	Mahsa	6	15,000	do	do	the Amman and get
Mahsa	Majid ibn Messayeh	Galas	6	15,000	do	do	the Amman and get

409      776,000      573,000      129,500



